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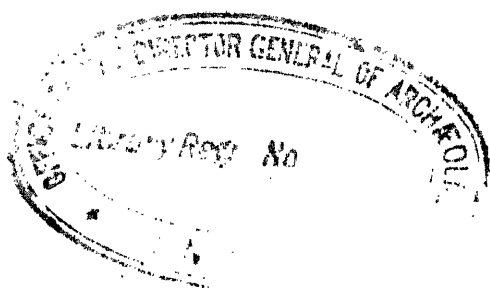
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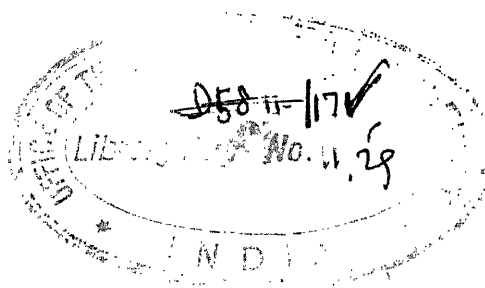
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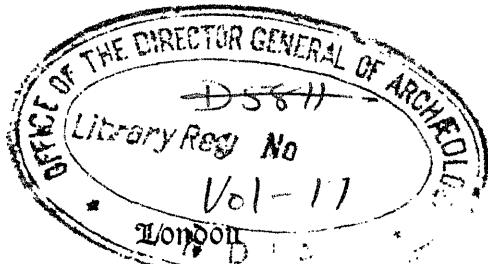
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THE PATH OF PURITY

PART II CONCENTRATION

[84] CHAPTER III

EXPOSITION OF THE ACCEPTANCE OF THE SUBJECTS OF MEDITATION¹

Now because he, who is established in this morality, cleansed by qualities such as fewness of wishes, which have thus been fulfilled in observing the ascetic practices, should develop concentration (*samādhi*) shown under the head of mind (*citta*) in the expression,

*The man discreet, on virtue planted firm,
In intellect and intuition trained ;²*

and because it is not easy to understand, much less to develop that concentration, since it has been set forth so briefly, therefore, to show it in detail and the manner of developing it, the following questions are asked:—

1. What is concentration ?
2. In what sense is it concentration ?
3. What are its characteristics, its essence, its manifestation, its proximate cause ?
4. How many kinds of concentration are there ?
5. What is its corruption ?
6. And what its purification ?
7. How should it be developed ?
8. What are the advantages of developing concentration ?

¹ *Kammatthāna* (lit. place or occasion of work), translated in the *Expositor* and the *Compendium of Philosophy* as “stations of exercise.”

² See Part I, p. 1.

And these are the answers:—

1. *What is concentration?*

Concentration is manifold and of various kinds.¹ In trying to explain all that, the answer might not fulfil the intended meaning, and moreover it might lead to wavering, therefore we say with reference to what is intended here:—concentration is collectedness² of moral thought.

2. *In what sense is it concentration?*

It is concentration in the sense of placing well (*sam-ādhāna*). What is this concentration? It is said to be the placing, setting (*ādhāna*, *thapana*) of mind and mental properties fittingly and well in a single object. [85] Therefore that state, by the strength of which mind and mental properties are placed in one object fittingly and well, without wavering, without scattering, should be known as concentration.

3. *What are its characteristics, its essence, its manifestation, its proximate cause?*³

The characteristic of concentration is not-wavering.⁴ Its essence is to destroy wavering. Its manifestation is not-shaking. From what has been said that “*The mind of the happy one is concentrated*,”⁵ happiness (or ease) is its proximate cause.

4. *How many kinds of concentration are there?*

(i) It is of one kind through its characteristic of not-wavering (*monad* 1).

(ii) It is of two kinds as access and ecstasy (*dyad* 1); likewise as worldly and transcendental (*dyad* 2); as being with rapture and without rapture (*dyad* 3); and as accompanied by ease and accompanied by indifference (*dyad* 4).

¹ Some prefer to read *nānappakārato*, i.e. “manifold because of its various kinds.”

² Or ‘onepointedness’ (*ekaggatā*) as the term is rendered in *Expositor* 156, 190, 331. Cf. *B.Ps.E.*, § 11.

³ Cf. *Expositor* 157.

⁴ Or confused, distracted, disturbed: *avikkhepa*, lit. “not casting about.” Note that the Pali is a transitive term, ours intransitive.

⁵ In formula of Third Jhāna, e.g. *Dīgha Nikāya* i, 75 etc.

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(iii) It is of three kinds as inferior, middling, superior (*triad* 1); likewise as being with applied thinking and sustained thinking and so on (*triad* 2); as accompanied by rapture and others (*triad* 3); as limited, sublime, infinite (*triad* 4).

(iv) It is of four kinds as of painful progress and sluggish intuition and so on (*tetrad* 1); likewise as limited (in power) and with a limited object and so forth (*tetrad* 2); by way of the four Jhāna-factors (*tetrad* 3); as partaking of worsening and so on (*tetrad* 4); by way of the realm of sense and the rest (*tetrad* 5); and as the dominating influence (*tetrad* 6).

(v) It is of five kinds by way of the five Jhāna-factors in the Fivefold System (*pentad* 1).

Of these, (i) the onefold division (*monad* 1) is evident in meaning.

(ii) In the twofold division (*dyad* 1), collectedness of mind which is obtained by means of these ten (subjects of meditation), to wit: the six recollections, mindfulness of death, recollection of calm, perception of the abominableness of food, determining of the four elements, as well as that collectedness which comes before ecstasy and concentration—this is access-concentration.

From what has been said in such wise as: “*The preparation of the First Jhāna renders service to the Jhāna itself by the relation of succession*,”¹ that collectedness which comes immediately after the preparation is ecstatic concentration. Thus it is twofold as access and ecstasy.

In the second dyad, the collectedness of moral thought in the three planes² is worldly concentration; the collectedness associated with the Noble Path is transcendental concentration—thus it is twofold as worldly and transcendental.

In the third dyad, the collectedness in the two Jhānas of the Fourfold System³ and in the three Jhānas of the Fivefold System³ is concentration with rapture; [86] and that in the two remaining Jhānas is concentration without rapture.

¹ *Tikapaṭṭhāna*. Qy. Should we read *upanissaya* for *anantara*? Cf. *Tkp.*, Part ii, 165.

² The worlds of sense, of form, of the formless.

³ On these two systems of classifying the Jhānas see *Expositor* 216 f.

And access-concentration may be with or without rapture:—thus it is twofold as being with and without rapture.

In the fourth dyad, the collectedness in the three Jhānas of the Fourfold System and in the four Jhānas of the Fivefold System is concentration accompanied by ease, and in the remaining Jhāna the concentration is accompanied by even-mindedness.¹ And access-concentration may be accompanied by ease or by even-mindedness—thus it is twofold as accompanied by ease and by even-mindedness.

(iii) In the first of the triads, concentration which is just obtained is inferior, that which is not developed too far is middling, that which is well developed and brought under control is superior:—thus it is threefold as inferior, middling, superior.

In the second triad, concentration of the First Jhāna together with the access-concentration is with applied and sustained thinking; concentration of the Second Jhāna in the Fivefold System is without applied thinking and with just sustained thinking. For he who sees fault only in the applied thinking and not in the sustained thinking, and just desires the putting away of only the applied thinking passes the First Jhāna; he gets concentration without applied thinking and with only sustained thinking. It is about this that the above has been said. The collectedness in the Second Jhāna and so on of the Fourfold System and in the three Jhānas beginning with the Third is concentration without applied or sustained thinking. Thus it is threefold as being with applied and sustained thinking and so on.

In the third triad, the collectedness in the first two Jhānas of the Fourfold System and in the first three of the Fivefold System is concentration accompanied by rapture; and that in the third and fourth respectively of the two Systems² is concentration accompanied by ease. In the remaining Jhāna³ it is accompanied by even-mindedness. And the access-concentration is accompanied either by rapture and ease, or by even-mindedness. Thus it is threefold as accompanied by rapture and the rest.

¹ Or indifference (*upekkhā*).

² Read *Te sveva* as *Tesu eva*.

³ I.e. the last Jhāna in either system. See *B.Ps.E.*, §§ 176 f.

III.—*Acceptance of the Subjects of Meditation* 101

In the fourth triad, the collectedness in the access-plane¹ is limited concentration; that in the moral (consciousness) of the realms of form and of the formless is sublime concentration; that associated with the Noble Path is infinite concentration. Thus it is threefold as limited, sublime, infinite.

(iv) In the first of the tetrads there is concentration which is of painful progress and sluggish intuition, there is concentration which is of painful progress and quick intuition, there is concentration which is of easy progress and sluggish intuition, there is concentration which is of easy progress and quick intuition.² Herein, the Jhāna-development which proceeds from the first resolve till the access of the particular Jhāna arises is called progress. And the insight which proceeds from the access till the ecstasy is called intuition.³ And the progress is painful to some. The meaning is that, from the abundant production of such opposing states as the Hindrances,⁴ it is difficult, not pleasant to carry on. [87] To others, from there being no such opposition, it is easy. To some, again, intuition is sluggish, weak, and of slow process; to others it is quick, strong, and of swift process.

Herein we shall next set forth what is fitting and is not fitting, preliminary works such as cutting off the impediments, skilfulness in ecstasy. Of them, he who pursues what is not fitting is of painful progress and sluggish intuition. He who pursues what is fitting is of easy progress and quick intuition. And he who in the preliminary stage to access pursues what is not fitting and in the subsequent stage to access pursues what is fitting, or who in the preliminary stage pursues what is fitting and in the subsequent stage pursues what is not fitting should be understood as of mixed progress and intuition. Further, the progress of one who, without accomplishing the preliminary works such as cutting off the impediments, applies

¹ I.e. in the uprising of consciousness at access-Jhāna. For the uprising of consciousness is called "plane" (*bhūmi*, lit. *ground, terrain*), as being the place of origin of co-existent states.

² *B.Ps.E.*, §§ 176-80. *Vibhanga* 331 f.

³ *Abhiññā*, more literally super-knowledge.

⁴ The Five, presumably. Given in detail, below, Ch. IV on First Jhāna.

himself to culture is painful. The reverse is easy progress. Again, the intuition of one who does not perfect skilfulness in ecstasy is sluggish, and it is quick in one who perfects skilfulness in ecstasy. Moreover, the classification according to craving and ignorance, and the chief reason of calm and insight should be understood. Namely, to one overcome by craving progress is painful;¹ to one not overcome by craving it is easy. And to one overcome by ignorance intuition is sluggish; to one not so overcome it is quick. And he who has no past conditions for calm makes painful progress; one who has such makes easy progress. And one who has no past conditions for insight is of sluggish intuition; one who has such is of quick intuition.

Classification in respect of our lower nature² and controlling faculties should also be understood. Namely, to one whose nature is acutely corrupt and whose controlling faculties are soft, progress is painful and intuition sluggish. But to one of keen controlling faculties, intuition is quick. To one with a mild lower nature and soft controlling faculties progress is easy and intuition sluggish. But to one of keen controlling faculties intuition is quick. Thus in progress and intuition the concentration of that person who attains to concentration by means of painful progress and sluggish intuition is said to be of painful progress and sluggish intuition. In the remaining three clauses the same method is to be understood.³ Thus it is fourfold as of painful progress and sluggish intuition and so on.

In the second tetrad there is concentration limited and with a limited object, there is concentration limited and with an infinite object, there is concentration infinite and with a limited object, there is concentration infinite and with an infinite object. Of these, that concentration which, not being fit, is not able to become a cause for the next higher Jhāna is [88] "limited." But that which proceeds concerning a not-grown object is with a limited object. That which, being fit and

¹ Read *dukkhāpadā* as *dukkhā paṭipadā*.

² *Kilesā*. On the ten kilesas see *B.Ps.E.*, § 1229 f. Together they may be so rendered (as used constantly in mediæval Pali).

³ On these details cf. *Expositor* 244 f.

III.—Acceptance of the Subjects of Meditation 103

well developed, is able to become a cause of the next higher Jhāna is “infinite.” And that which proceeds concerning an extensive object is “with an infinite object.” And from the combination of the characteristics already mentioned the combined method should be understood. Thus it is fourfold as limited and with a limited object and so forth.

In the third tetrad the First Jhāna has five factors by way of applied and sustained thinking, rapture, ease, concentration, which have all discarded the Hindrances. Next, the Second Jhāna has three factors with the suppression of applied and sustained thinking. And then the Third Jhāna has two factors with the elimination of rapture. And the Fourth Jhāna, in which ease¹ is put away, has two factors by way of concentration which exists together with indifferent feeling.² Thus the four kinds of concentration are factors of these four Jhānas. Thus it is fourfold by way of the four Jhāna-factors.

In the fourth tetrad there is concentration which partakes of worsening, that which partakes of stability, that which partakes of distinction, that which partakes of penetration. Of these, the partaking of worsening is due to the frequent arising of opposing states; the partaking of stability is due to the persistence of that mindfulness which is in conformity with concentration; the partaking of distinction is due to the attainment of a higher distinctive state; the partaking of penetration is due to the promptings of perception and attention associated with disgust. So it should be understood. As it has been said “*Perceptions and attention mixed³ with sensuality keep on prompting him who gets the First Jhāna—this is wisdom partaking of worsening. The mindfulness which is in conformity with the First Jhāna stands stationary—this is wisdom partaking of stability. Where perceptions and attention associated with the absence of applied thinking⁴ keep on prompting, wisdom partakes of distinction. Where perceptions and attention associated with disgust and connected with dispassion⁵ keep on prompting, wisdom partakes of penetration.*”⁶ And four

¹ Read *pahīnasukhaṃ upekkhā* etc.

² Or “even-mindedness.” See above, p. 100.

³ So the *Tīkā*.

⁴ I.e. in the second Jhāna.

⁵ Read *virāgupasaṃhitā*.

⁶ *Paṭisambhidā* i, 35.

also are the kinds of concentration that are associated with that wisdom. Thus it is fourfold as partaking of worsening and so on.

In the fifth tetrad there are four kinds of concentration: of the realm of sense, of the realm of form, of the realm of the formless, the unincluded.¹ Of these, all the collectedness at the access is concentration of the realm of sense. And the other three kinds of concentration are the collectedness of moral thought of the realm of form and so on. Thus it is fourfold by way of the realm of sense and the rest.

In the sixth tetrad "*If a monk, making desire-to-do the dominant influence, gets concentration, he gets collectedness of mind* [89] —*this is called desire-concentration. If a monk making energy . . . mind . . . investigation the dominant influence gets concentration, he gets collectedness of mind—this is called investigation-concentration.*"² Thus it is fourfold as the dominant influence.

(v) In the pentad dividing the Second Jhāna, as mentioned in the division of the tetrads,³ into two as a second (Jhāna) which transcends just applied thinking, and a third which transcends both applied thinking and sustained thinking, we should understand five Jhānas, where the factors would make five kinds of concentration. Thus by way of the five Jhāna-factors a fivefold nature should be understood.

5. *What is its corruption?* 6. *And what its purification?*

The answer here has been said in the Vibhaṅga. For there it is said "*Corrupting is a state that partakes of worsening. Purifying is a state that partakes of distinction.*"⁴ Wherein perceptions and attention mixed with sense-desires keep on prompting him who gets the First Jhāna—this is wisdom partaking of worsening. In this way a state partaking of worsening should be understood. Where perceptions and attention associated with applied thinking keep on prompting, wisdom partakes of distinction. In this way a state partaking of distinction should be understood.

¹ See *Expositor* 67.

³ The third tetrad, p. 103.

² *Vibhaṅga* 216-19.

⁴ *Vibhaṅga* 343.

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7. *How should it be developed?*

Here the method of developing that concentration which is spoken of as being associated with the Noble Path in "It is of two kinds as worldly and transcendental and so on" (p. 98) is comprised in that of the developing of wisdom. For concentration is developed when wisdom is developed. Therefore we say nothing separately as to how it should be developed. He who, having purified the precepts in the way already mentioned,¹ is established in well-purified morality, who if there have been (against) him any of the ten impediments, has cut it off and, having approached the good friend who gives him subjects of meditation, has accepted, among the forty subjects of meditation, that subject befitting his own conduct, he having forsaken that monastery which is unsuitable to his concentration-culture and living in a suitable monastery should sever the minor impediments, and by not slackening the arrangement of the entire process of culture should develop that concentration which is worldly. This is in outline.

Here is the detailed account: In what has been said in "has cut off any of the ten impediments" [90] these are the ten impediments:—

Abode and family, the gains, the crowd and work the fifth,

Wayfaring, kin, illhealth, the book and psychic power—these ten.

Of these, (i) the "abode" itself is the abode as impediment. And the same with family and the rest. Of them, an inner room, a single cell, the whole monastery for the Order is called an abode.

This is not an impediment to all. But he who in regard to an abode falls into anxiety over making repairs and so forth, or who has accumulated a bundle of personal belongings, or is interested in, enamoured of it for some reason or other—to him it is an impediment, not to another. Here is a story:—

It is said that two sons of good family left Anurādhapura

¹ In the fourth tetrad of the different kinds of virtue as explained on p. 19 of Part I.

and in due course received ordination at Thūpārāma. One of them mastered the two Mātikās¹ and, having been in residence for five rainy seasons and performed the Pavāraṇā ceremony (at the end of the rains), went to Pācīnakhaṇḍarāji;² the other remained where he was. He who had gone to Pācīnakhaṇḍarāji lived there a long time and became an Elder. He thought "Pleasant and suitable is this place. Now I will tell my friend." He set forth and in due course entered Thūpārāma. Seeing him enter, an Elder who was of the same standing met him and taking his bowl and robe, carried out what was due. The Elder who was the guest entered the dwelling thinking "Now my friend will send butter, molasses or drinks, for he has lived long in this town." Not getting anything during the night he thought early in the morning, "Now he will send rice-gruel and food obtained from his supporters." Not seeing that either he thought, "There are none to send him anything. They will give him when he enters the village, I fancy." And early in the morning he entered the village together with him. And the two of them going along the one street got just a ladleful of rice-gruel, sat in the sitting-hall and drank it. Then the guest thought "I think there is no continual (offering of) rice-gruel. Now at meal-time men will be giving excellent food." Then after they had gone round for alms at meal-time and eaten just what was obtained he said "What, sir, do you live thus at all times?" "Yes, my friend." "Sir, Pācīnakhaṇḍarāji is a prosperous place. Let us go there." The Elder [91] left the town by the south gate and took the road to Kumbhakāra village. The other said, "Sir, do you take this road?" "Did you not, my friend, speak in praise of Pācīnakhaṇḍarāji?" "But, sir, you who have lived so long in this place, do you not own any extra equipment?"³ "No, friend. The bed couch belongs to the Order: and that is laid by. There is none other." "But, sir, I have there a walking-stick, an oil-bowl, a shoe-box?" "Have you, my

¹ Of Abhidhamma and Suttanta themes. See *B.Ps.E.*, 2nd ed. only, pp. cv f.

² See *Mahāvamsa* xxiii, 1, 5: *Geiger's Trans.* 155, n. 3.

³ Or as we should say, "have you then no luggage?"

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friend, deposited so much after staying there only one day?" "Yes, sir." And he becoming convinced in mind saluted the Elder and said "To such as you, sir, everywhere is as a forest dwelling. Thūpārāma is a fit place for the relics of the four Buddhas. In Lohapāsāda it is convenient to get a hearing of the Law, and to visit the Mahācetiya and the Elders. It is, as if it were, in the time of the Buddha. Do you abide just here." On the following day he took his bowl and robe and went by himself. To such an one the abode is no impediment.

(ii) "Family" is either relatives or supporters. To some brother who lives very intimately with the family of his supporters it is an impediment in that he is happy when they are happy and so forth. Without the members of that family he does not even go to a monastery hard by to hear the Law. To some like the young brother, nephew of the Elder resident at Korandaka Monastery, even parents are no impediment. He, it is said, went to Rohaṇa¹ to study. The mother, a lay-disciple, sister to the Elder, always asked the Elder for news of him. One day the Elder set out for Rohaṇa thinking "I will bring the lad." And the lad too had left Rohaṇa saying "Long have I dwelt here. After seeing my Preceptor and learning news of the lay-sister I will return." And they met on the Gaṅgā² bank. The lad performed his duties to the Elder at the foot of a tree; and on being asked "Whither goest thou?" told him his intention. And the Elder let him go saying "Thou hast done well. The lay-sister asks continually. And I have come for this very purpose. Go thou, but I will abide here for the rains." [92] The youth reached the monastery on the day of the rains. A dwelling had been made by his father who came the next day and enquired "Sir, to whom has our dwelling been allotted?" And on hearing that it was allotted to a young guest, he approached him and after greeting him said, "Sir, there is a course for him who has come to reside in our dwelling for the rains." "What may it be, lay-brother?" "For three months he should take food in our house and after the Pavāraṇā ceremony at the time of

¹ Geiger's *Mahāvamsa Trans.* 146, n. 2.

² See n. 6, p. 91 text.

his going away he should take leave of us." He consented by remaining silent.¹ And the lay-brother went home and said "A worthy guest has arrived at our abode. We must wait on him attentively." The lay-sister agreed saying "Very well," and made ready excellent food, hard and soft. And at meal-time the lad went to his paternal home. No one recognized him. There for three months he partook of their alms, and having finished his residence for the rains, took his leave. His kinsfolk said "To-morrow you will go, sir," and the next day fed him in the house, filled his oil-tube, gave him a lump of sugar and a new piece of cloth, and said "You may go, sir." He thanked them and set out for Rohaṇa. His preceptor also having performed the Pavāraṇā and coming from the opposite direction met him at the place just where they formerly met. At the foot of a tree, he performed his duties to the Elder who asked "Well, Good Face, didst thou see the lay-sister?" "Yes, sir," he said and told him the whole matter. The Elder's feet he washed with the oil, and he made a drink of the sugar for him. He also gave him the cloth and saluted him and departed, saying "Rohaṇa suits me, sir." And the Elder came to the monastery and the next day entered Korāṇḍaka village. And the lay-sister thought "Now my brother will come bringing my son," and she stood constantly looking down the path. When she saw the Elder coming alone she said, "Methinks my son is dead! The Elder comes alone," and she fell down at his feet and cried in distress. The Elder comforted her saying "Surely, out of fewness of wishes the lad has gone without making himself known!" [93] and after relating the whole story, took out the cloth from the bowl-bag and showed it. The lay-sister became calm and lay down on her breast facing the direction in which her son had gone and said, doing obeisance, "Methinks it was to a living testimony of a monk like my son that the Blessed One preached the practice (prescribed in the) Rathavinīta,² Nāḷaka,³ Tuvaṭaka⁴ and Mahā-ariyavaṃsa⁵ Suttas, in which

¹ Read *tuṇhībhāvena*.

³ Cf. *Sutta-nīpāta* iii, 11.

⁵ *Aṅguttara* ii, 26-28.

² Cf. *Majjhima* i, 145.

⁴ *Ibid.* iv, 14.

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contentment with the requisites and joy in culture are set forth. Though he ate for three months in the house of the mother who gave him birth, he could not say 'I am thy son, thou art mother!' Oh! the wonderful man!" To such an one even parents are no impediment, much less the family of supporters.

(iii) "Gains" mean the four requisites. How are they impediments? Wherever a brother possessed of merit goes, men give him the requisites with many accessories.¹ In thanking them and preaching the Law, he has no opportunity of doing the duties of a recluse. From sunrise until the first watch there is no break in his social intercourse. Again, even well after dawn, greedy almsmen come and say to him "Sir, such and such a lay-brother, such and such a lay-sister, a minister or a minister's daughter wishes to see you." "Then get the bowl and robe, friend," and he gets ready to go. Thus he is perpetually engaged. To him the requisites are an impediment. Hence he should forsake company and where they know him not, there he should walk alone. So the impediment is cut off.

(iv) "The crowd" is either of Suttanta students or Abhidhamma students. In giving lessons or putting questions to a crowd, he has no opportunities of doing the duties of a recluse. To him the crowd is an impediment. He should cut it off thus:—if the monks have learnt much and but little remains, he should carry on to the end and then enter the forest. If little has been learnt and much remains, [94] he should approach another teacher of a crowd within the distance of a league, not further, and say "May the Venerable One favour these with lessons and so forth?" Failing this he should avoid them saying "Friends, I have something to do. You may go where you please," and he should do his own work.

(v) "Work" means making repairs. In doing such work one has to know if carpenters and so on have been engaged or not, and to worry over what has been done and not done.²

¹ E.g. presenting a bowl with an offering of alms.

² Read *katākatē*; or "big and small matters" as in *phalāphale* "big and small fruits."—*Tīkā*.

Thus at all times it is an impediment. It should be cut off in this way:—If little remains to be done, he should finish it. If there be much to do and it pertains to the Order, he should make it over to the Order, or to those brothers who are the burden-bearers of the Order. If it pertains to himself, he should make it over to his own burden-bearers. Failing such persons, he should leave it to the Order and go away.

(vi) “Wayfaring” means going on a journey. If at any place somebody is waiting to be ordained, or any of the requisites are to be received, and he cannot endure not to get them, then if, on going to the forest, and performing the duty of a recluse he finds it difficult to suppress his will to go, he should go and finish what he had to do, and then use zeal in the duty of a recluse.

(vii) “Kin” means, in the monastery, the teacher, the preceptor, a resident pupil, a personal pupil, fellow-brethren under the same teacher or preceptor as oneself; in the house it means mother, father, brother and so forth. When they get ill they are an impediment, which therefore one should cut off by ministering to them and making them well. Herein if the preceptor being ill does not recover quickly, he should be taken care of as long as life lasts. And the same with the initiation-teacher, the ordination-teacher, a resident pupil, personal pupils one has ordained and initiated, and fellow-brethren under the same preceptor as oneself. But the teacher of paraphrasing, the teacher of textual study, a pupil in paraphrasing, a pupil in textual study and fellow-brethren under the same teacher should be taken care of so long as the paraphrasing and the textual study last. They should be taken care of beyond that stage by one who can do so. Parents should be tended¹ like the preceptor. Indeed, even if they are placed in royal authority, yet expect service from their son, [95] he should serve them. If they have no medicine, he should give them his own. If he has none, he should seek for it in going round for alms and give it to them. But as for his brothers and sisters, he should compound medicine belonging to themselves and give it to them. If they possess

¹ Read *patijaggitabbam*.

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no medicine, he should give his own for the time being, and should take it when given afterwards, but should not press for it, if it is not given. He should not make medicine for, nor give it to, his sister's husband, who is no kinsman. But he should give it to his sister, saying "Give it to your husband." And the same with one's brother's wife. But their sons being kinsmen, it is proper to make medicine for them.

(viii) "Illhealth" means any disease which may befall and is an impediment. Therefore it should be cut off by medical means. If it is not relieved, even though he have taken medicine for some days, he should blame himself saying, "I am not thy slave nor thy servant. Verily in nourishing thee I have suffered pain in this endless round of existence," and so do the recluse's duty.

(ix) "The book" means learning the scriptures. It is an impediment to one who is always engaged in learning and so on, not to another. Hereon are these stories:—They say that Reva the Elder, reciter of the Majjhima, went to the presence of Reva the Elder resident in Malaya and asked for a subject of meditation. The Elder asked "Friend, of what kind art thou in scripture?" "I study the Majjhima, sir." "Friend, the Majjhima is hard to acquire. While learning the First Fifty, one comes to the next Fifty; while learning this, one comes to know the upwards of second Fifty. Whence is thy subject of meditation to be?" "Sir, having got the subject of meditation in your very presence, I will not look at (the scriptures) again." And he received it and without learning the scriptures for nineteen years reached Saintship in the twentieth year. To the Brethren who came to learn he said, "Friends, for twenty years [96] I have not looked at the scriptures. However, I have made a study of this (the Majjhima). Begin!" And from the beginning to the end he was never in doubt, not even about a single consonant.

Nāga, too, the Elder, resident at Kāraḷiyagiri, after having given up the scriptures for eighteen years, taught the monks the Dhātukathā.² And to them, who were in concert with the

¹ Some read *āgacchatha*, "come."

² The third book of the Abhidhamma.

Elders residing in the villages (of Anurādha Town), not a single question came out of order.

Again, in the Mahāvihāra, Tipiṭaka-Cūḷābhaya the Elder, without learning the commentary, announced by beat of a golden drum: "In the midst of an assembly of (scholars versed in) the five Nikāyas I will discourse from the three Piṭakas." The Assembly of Brethren said, "The version¹ of which teachers is it? Let him say the version of his own teacher. We do not allow him to say otherwise."² And his preceptor asked him, when he went to his presence, "Friend, didst thou have this drum beat?" "Yes, sir." "Why?" "I will interpret the scriptures, sir." "Friend Abhaya, how do the teachers say this passage?" "They say it thus, sir." The Elder said "Humph!" and rejected it. Again in two other ways, three in all, he said "They say thus, sir." The Elder said "Humph!" and rejected all, saying "Friend, what thou didst say first is the way of the teachers. Not having learnt it from the mouth of the teachers, thou couldst not establish it by saying 'Thus say the teachers.' Go thou to thine own teachers and listen." "Where do I go, sir?" "Across the Gaṅgā in Rohaṇa District in mount Tulādhāra Monastery dwells the Elder Mahādhammarakkhita³ who knows the whole scriptures. Go to him." "Very well, sir,"—and he saluted the Elder, went with five hundred monks to the presence of the Elder, saluted him and sat down. The Elder asked "Why art thou come?" "To hear the Law, sir." "Friend Abhaya, from time to time they put questions to me on the Dīgha and Majjhima, but for thirty years I have not looked at the rest. However, recite thou in my presence at night and in the day I will explain to thee." He said "Very well, sir," and did so. Causing a large pavilion to be made at the door of his cell, the villagers came daily to hear the Law. Explaining by day what was recited at night, [97] the Elder in course of time finished his discourse. And sitting down on a

¹ *Uggaha*, lit. taking up—"learning," and so "thing learnt." It would be interesting to know whether the various *uggaha*'s meant various textual readings, or modes of propounding only.

² I.e. his own new version.

³ See *Dīpavamsa* xix, 6.

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mat in the presence of the Elder Abhaya, he said, "Friend, teach me a subject of meditation." "Sir, what do you say? Is it not to you that I have been listener? What shall I teach that is not known to you?" The Elder said to him, "Friend, different is the path if thou hast been along it before." It is said that the Elder Abhaya then became a stream-winner. And he gave him a subject of meditation, and after his return heard that the Elder had passed utterly away while reciting the Law at Lohapāsāda. Having heard it he called for his robe, attired himself and said, "Friends, befitting is the path of Saintship to our teacher. Our teacher, friends, was upright, noble. In the presence of his own pupil in the Law he sat on a mat and said, 'Teach me a subject of meditation.' Friends, befitting is the path of Saintship for The Elder." To such as these study is no impediment.

(x) "Psychic powers" are those of an average man. Like a child lying on its back and like tender corn it is difficult to manage. It is broken by the slightest thing. It is an impediment to insight, but not to concentration, because it ought to be obtained when concentration is obtained. Therefore one who desires insight should cut off the impediment of psychic powers, but another man only the remaining impediments.

Thus far is the detailed discourse on impediments. (In the words) "Approached the good friend who gives him subjects of meditation"—a subject of meditation is of two kinds: that which is beneficial to all and that which is special. Of them, love for the Order of monks and so on and mindfulness of death and—according to some—perception of the Foul also are subjects beneficial to all. The monk who practises the meditation should first of all define (his object) and develop love thus:—"May the Order of monks in the ordination-hall be happy, may they be free from trouble!" He should then extend his meditation to the devas in the Ordination-hall, then to the village of his begging-round, to the ruler of people, then starting with the people in the village, to all beings. His love for the Order of monks engenders softness of heart among his fellow-inmates, who therefore live happily with him.

For his love towards themselves the devas of the Ordination-hall with sympathetic hearts maintain by righteous means a well-ordered watch over him [98]. For his love towards the ruler of people in the village of his begging-round, rulers responding with their whole being maintain by righteous means a good watch over his necessities. Through his love for the men who there are well-disposed towards him, he walks about not despised by them. Through his love for all beings he goes unharmed everywhere. And being mindful of death and thinking "I must surely die," he gives up the wrong search (for food) and, his concern gradually increasing, he does not get sluggish in his duties. Not even celestial objects can through greed overwhelm the mind of him who is practised¹ in the perception of the Foul. Thus because of its great usefulness it is to be desired and wished for under all circumstances, and it is the condition for the work of applying oneself in culture. Hence it is called a subject of meditation beneficial to all.

And because one ought constantly to practise that subject of meditation which, among the forty, befits one's practice, and because (such a subject) is the proximate cause of higher and higher work in culture, it is called "special." Whoever gives this twofold subject of meditation is known as giver of a subject of meditation. That giver of a subject of meditation, the good friend means the good friend who is

Adorable, revered and lovable,
A counsellor, a patient listener,
A speaker of discourses deep, one who
Would not apply himself to useless ends,²

who is endowed with such and other qualities, who verily is a seeker after good, and already is on the side of progress. From such expressions as "*Indeed Ānanda, on account of me the good friend, beings liable to birth are freed from birth*,"³ the Buddha Supreme himself was a good friend endowed with all qualities. Therefore the subject of meditation which was

¹ Read °paricitassa.

² Read atthāne for thāne.

³ *Samyutta* i, 88.

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received from the Blessed One during his lifetime was well-received. After his final decease, one received it from him who, among the eighty great disciples, was still alive. Such being no longer the case, one should receive it from a Saint, who by these same means has produced the Fourth and Fifth Jhānas, and who by increasing insight, with Jhāna as the proximate cause, has reached the extinction of the cankers.

But shall it be said that a saint declares of himself that he is a saint, one who has destroyed the cankers? Yes, he declares it, knowing that he (the applicant) has devoted himself to culture.¹ Did not Assagutta the Elder, knowing that a certain monk who had begun his subject of meditation [99] was devoted to it, spread a piece of leather in the air, and sitting cross-legged on it preach to him the subject of meditation? Therefore if a saint be available, well and good. If he be not available, one should get it from the presence of the following persons in the order of precedence: one who returns no more to the world of men, one who returns to the world only once more, one who has “entered the stream,” one who has attained to the Jhānas, one who among average men knows the three Piṭakas, two Piṭakas, one Piṭaka. In the absence of a knower of one Piṭaka, one should get it from him who is a reciter of one (Nikāya) with the commentary, and who is himself a respectable person. For such a person is a knower of the text, a preserver of the traditional lore, a teacher and a follower of the teacher’s doctrines, not a follower of his own doctrines. Therefore the Ancient Elders have said three times: “*a respectable person will ward, a respectable person will ward (the religion).*” And herein the saints and other persons mentioned above announce just the path they have themselves attained. But a man of much learning, after approaching this and that teacher and, because of his accuracy in the texts and the queries thereon, noting here and there a Sutta with reasons for so doing, and comparing what is suitable and unsuitable, will teach a subject of meditation, showing a wide path like a great elephant going through a jungle. Therefore approaching such a giver of a subject for

¹ So that the applicant may be encouraged to go on with his culture.

meditation, the good friend, one should perform the main and minor duties, and receive it.

And if such a person is available in the same monastery as oneself, well and good. If not, where he lives, there one should go. And in going there, the student should not go wearing slippers on feet washed and oil-besmeared, himself holding an umbrella and causing others to carry an oil-flask, pots of honey and molasses and so on, and surrounded by a retinue of disciples. Fulfilling the duties¹ of a monk about to travel, himself holding the bowl and robe and doing the duties, main and minor, everywhere on entering a monastery on the way, he should go simply equipped and with the highest simplicity of life. On entering the monastery he should enter holding a tooth-stick obtained on the way as a presentable gift. And when he has rested awhile and washed his feet and besmeared them with oil and so forth, he should not enter another cell with the intention of calling on the teacher. Why? If there were monks there holding different views from the teacher, they might ask for the reason of his coming, and speak in dispraise of the teacher, and cause regret to arise in him, saying "Thou art lost, if thou art come to his presence,"² [100] on which account he might turn back.³ Therefore asking for the teacher's abode he should go there straightway. If the teacher be younger than himself, he should not acquiesce in his receiving the bowl, robe and other things. If the teacher be the older, he should go and stand saluting him. When the teacher says "Friend, put down the bowl and robe," he should do so. When he says "Drink⁴ some water," he should drink if he wishes. When he says "Wash thy feet," he should not, for that, wash them. For if the water had been drawn by the teacher it would not be proper. But when he says "Friend, wash. The water was not brought by me, it was brought by others," then he should wash the feet, sitting down where the teacher sees him not, such as a covered place, the open sky or one side of the monastery. If the teacher brings

¹ Such as sweeping the monastery.

² The punctuation in the text is faulty.

³ Read *paṭṭinivatteyya*.

⁴ Read *pivā* for *pi vā*.

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the oil-flask, he should rise and receive it respectfully with both hands. For if he did not receive it so, there might arise estrangement in the teacher: "From now onwards this monk has broken the board-fellowship." And after receiving it, he should not besmear his feet first. For should the oil be for rubbing the teacher's limbs, it would not be proper. Therefore he should smear first the head and then the shoulder and so on. And when he says "Friend, this oil is for common use.¹ Smear your feet also," he should put a little on the head and smear the feet. And saying "Sir, I will put by the oil-flask," he should give it, the teacher taking it. He should not begin asking on the day of his arrival "Sir, teach me a subject of meditation." But from the second day he should ask permission from an old attendant of the teacher—if there be one—and do the duties. If the permission asked for be not given, he should not do them without it. And in doing them he should offer three tooth-sticks, small, medium and large, and prepare water in two ways, hot and cold, for washing the mouth and for the bath. And in whichever way the teacher uses the water for three days, the same should be served ever after. To him who makes no choice, but makes use of this or that kind, such water as is available should be served.

What need is there to say much?² [101] Whatever right duties in the Khandhaka³ have been ordained by the Blessed One thus:—"*Brethren, the pupil should behave properly towards the teacher. This herein is the right behaviour. Rising betimes and taking off his sandals and wearing the upper garment on one shoulder he should give the tooth-stick, and the mouth-water and prepare a seat. If there be rice-gruel, he should wash the vessel and offer the gruel*"—all that should be done.

Thus, having fulfilled his duties and saluted the teacher with a conciliatory heart, in the evening on being discharged with "Go!" he should go. When he is asked "Why hast thou come?" he should tell the reason of his coming. If the teacher just asks not, but acquiesces in his duties, he should not, even on being discharged, go in ten days or a fortnight,

¹ Or "for the use of all the limbs."

² The punctuation in the text is faulty.

³ *Vinaya* ii, 231.

but finding an opportunity, he should announce the reason of his coming. Or going to him at the wrong time and being asked "For what purpose art thou come?" he should announce it. If he say "Come early in the morning," he should go early. If at that time his stomach aches with a bilious attack, or his food is undigested from heat-weakness, or some disease troubles him, he should explain the true nature of his complaint and, announcing the time suitable to himself, should approach him at that time. For at an unsuitable hour it is impossible for him to give attention to the subject of meditation, even though it may have been taught him.

This herein is the detailed account of "Approached the good friend who gives him subjects of meditation."

"Befitting his own conduct."

Now as "befitting his own conduct," conduct is of six kinds: conduct of lust, of hate, of delusion, of faith, of intelligence, of applied thought. Some make four others out of lust etc. by way of mixing and grouping,¹ likewise with faith etc. Thus together with these eight they would have fourteen. Though the division is stated thus, various kinds of conduct are obtained by mixing lust etc. with faith etc. Therefore, in general six only should be understood.

Conduct, natural habit, surplus energy are as subject one. By way of these there are six (kinds of) persons [102] walking in lust (or passion), hate, delusion, faith, intelligence,² applied thought. Of these (take passion and faith:—) when there is moral procedure in a passionate person, faith is strong, because as a virtue it approaches passion. As in things immoral passion is clinging, not repulsive, so in things moral is faith. As passion seeks objects of sense-desire, so faith seeks what is righteous and the like. As passion does not abandon what is bad, so faith does not abandon what is good. Hence the man of faith has something in common with the passionate man.

Again (take hate and intelligence:—) when there is moral

¹ I.e. lust-delusion, hate-delusion, lust-hate, lust-hate-delusion.

² Read *buddhicarito*.

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procedure in a man of enmity, intelligence is strong, because as a virtue it approaches hate. As in things immoral hate does not cling,¹ does not cleave to its object, so in things moral intelligence does not. As hate seeks the flaw that does not exist, so intelligence seeks the flaw² that does exist. As hate proceeds by the method of avoiding creatures, so does intelligence proceed by the method of avoiding the complex. Hence the man of intelligence has something in common with the hater.

Again, in delusion and thought:—when a deluded man is striving to make moral states arise, harmful thoughts usually arise, because these in character approach delusion. As delusion is unstable because of surrounding complexity, so is the application of thought because of multiform attending. As delusion because it cannot penetrate deeply is shaky, so is application of thought in our fluttering disposal of it. Hence a man thinking of this and that has something in common with a deluded person.

Others speak of three other kinds of conduct by way of craving, conceit, opinions. Of these craving is just lust, and conceit is associated with it. Neither of them goes beyond lustful conduct. And because opinions have their source in delusion, conduct by way of opinions falls under deluded conduct. And what is the source of these? And how may it be known that this person is lustful in conduct, that person walks either in hate or any of the others? What is suitable for a person of which conduct?³

Some say that the first three kinds of conduct have their source in former habit and in the disorders of the elements. It is said that one who in former existences had an abundance of desirable motives and beautiful actions is lustful in conduct; likewise he who passing away from the next world is reborn here. He who formerly was given to maiming, killing, capturing, quarrelling is of inimical conduct; likewise he who passing

¹ Follow the v.l. in the text.

² Some read "quality" (*guna*) for "fault"; *dosa* may mean either "hate," or "fault," "flaw."

³ Punctuation in the text is faulty.

away from the states of woe and of nāgas is reborn here [103]. He who formerly was given to drinking, was void of learning and conversation is of deluded conduct; likewise he who passing away from the animal kingdom is reborn here. So they say that former habit is the source (of craving, conceit and opinion here).

Again, some say that, because of surplus energy in the two elements of extension and cohesion, a person is of deluded conduct. And because of surplus energy in the other two he is of inimical conduct. Owing to the equality of all the elements he is of passionate conduct. As to the disorders one with an excess of serum is of lustful conduct, one with an excess of wind is of deluded conduct. Or one with an excess of serum is of deluded conduct, one with an excess of wind is of lustful conduct. Thus they say that the disorders of the elements are the source.¹

Therein (in these statements) because those who formerly were given to desirable motives and beautiful actions as well as those who passing away from the next world are reborn here—not all of them are of lustful conduct only, neither are all the others of inimical and deluded conduct, and similarly there is no definiteness of surplus energy of the elements in the way mentioned above; and in the determination of the disorders² the other two: lust and delusion also have been mentioned, and that determination also is contradictory in sequence, and the source of not one among the faith-conduct and the rest has been stated—therefore all those aforesaid statements are indefinite. But this herein is the decision in accordance with the opinions of commentarial teachers, namely as has been said in the declaration of obsession³:—

“These beings determined by previous conditions abound in greed, hate and delusion, as well as in the severally opposite tendencies. (Let us call the former G, H, D; the latter g, h, d.) If, at the moment when action is exerted, G is strong, g is weak,

¹ Scholasticism reads into the old category of the four elements: earth, water, fire, air, the four abstractions, respectively, of extension, cohesion, heat, mobility.

² *Dosa*, the same word for “hate.”

³ Ussada Kitta. Cf. *Expositor* 355.

h and d are strong, H D are weak, then the weak g is unable to cancel¹ the strong G, but h d being strong are able to cancel H D. Hence the being, born through conception given by such deeds, is of strong appetites, of sanguine² habit, good-tempered, intelligent and keen as adamant in wit. If on the other hand when action is put forth, G H are strong, and g h are weak, d is strong, D is weak, then by the foregoing method the resultant being has strong appetites and dislikes, but is intelligent and keen as adamant in wit as was Elder Dattābhaya. When at the moment G, h, D are strong, and the others weak, he, by the foregoing method will be greedy and dull, but easy-going and good-tempered, as was Elder Bākula. Furthermore, when at that moment all the three G, H, D are strong, the rest g, h, d are weak, then by the foregoing method the resultant is strong in appetites and dislikes, and dull in intelligence. [104] Again, when at that moment g, H, D are strong, the rest weak, then he, by the foregoing method, will be free from strong appetites and passions, and not carried away even by the sight of divine objects, but he will be full of enmity and dull of intelligence. Again, when at that moment g, h, d are strong, the others weak, then by the foregoing method he will be free from appetites, amiable and easy-going but dull. Again, when at that moment g H d are strong, the others weak, then he by the foregoing method will be free from appetites and intelligent but full of dislikes and anger. Finally, when g, h, d at that moment are strong and G, H, D are weak, then he by the foregoing method will be free from appetites, amiable and wise, as was the Elder Mahā-Saṅgharakkhita."

And here he who is said to be greedy is of passionate conduct; he who has dislikes and is dull is hateful and deluded in conduct; who is wise is intelligent in conduct; who has no appetites nor dislikes is, from being calm by nature, of believing conduct. Or, as he who is born of action attended by absence of delusion is intelligent in conduct, so he who is born of deeds attended by strong faith is of believing conduct; he who is born of deeds attended by sensual thoughts and so on is of thoughtful conduct; who is born of deeds attended

¹ Lit. to "possess" (*pariyādātum*).

² Lit. "happy-going" (*sukha-sīlo*).

by a mixture of greed and the rest is of mixed conduct. Thus it should be understood that deeds which are attended by either greed or any of the others and which produce rebirth are the source of the different kinds of conduct.

And in the expression "And how may it be known that this person is lustful in conduct?" and so forth:—this is the method:—

From postures, seeing and the rest,
From eating, work, procedure of
The states of mind one may explain
The different kinds of conduct all.

Of these, the postures: indeed whoso is of lustful conduct is graceful in his natural gait, puts down his foot softly and evenly, lifts it up evenly, and the footprint is divided in the middle.¹ He who walks in hate walks as if digging with the toes, puts down his foot suddenly, lifts it up suddenly, and the footprint leaves a trail behind it.² He who is deluded in conduct goes with a wobbling gait, puts down his foot as though frightened, lifts it up as though frightened, [105] and the footprint is a hasty impression. And this has been said in the account of Māgandiya Sutta³:—

*The footprint of the lustful man
Divided in the middle is.
The footprint of the hateful man
May leave a trail behind itself.
The print of the deluded man
Is an impression quickly made.
Whoso has lifted up the veil⁴
An even footprint makes like this.*

In standing up⁵ he who is of lustful conduct is comfortable⁶ and polite in manner, he who is of inimical conduct is stiff in manner, he who is of deluded conduct is troubled in

¹ I.e. there is a break between the print made by the heel and that made by the forepart of the sole.

² As though he dragged the foot on putting it down.

³ *Papañca-Sūdanā* on *Majjhima* i, 501. ⁴ I.e. the veil of depravity.

⁵ Read *Thānam* for *mānam*.

⁶ Read *pāsādikaṃ* for *pasādikaṃ*.

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manner. And the same in sitting down. He who is of lustful conduct prepares his bed evenly and without haste, lies down gently and sleeps in a composed manner gathering his limbs big and small. On being awakened he does not rise abruptly¹ but gives a reply gently as though unwillingly. He who is of inimical conduct prepares his bed hastily in any fashion and sleeps frowning with a stiffly thrown body; and on being awakened he rises abruptly and gives a reply as though in anger. He who is of deluded conduct prepares an ill-formed bed and sleeps with outstretched limbs, mostly face downwards; and on being awakened he rises sluggishly uttering the sound "*humph*." And since those who walk in faith and the rest resemble those who walk in lust and the others, therefore the posture of those is like that of these. Thus far one may explain the kinds of conduct from postures.

Work:—in such work as sweeping the room he who is of lustful conduct takes hold of the broom well and without scattering the sand in haste, but spreading it out like *sindhu-vāra* flowers makes a clean and even sweep. He who is of inimical conduct takes hold of his broom roughly and being in haste spreads the sand on both sides and sweeps uncleanly and unevenly, making a harsh noise. He who is of deluded conduct takes hold of his broom loosely and sweeps uncleanly and unevenly, turning back here and there and making a mess of the rubbish. And as in sweeping, so also in all kinds of work, such as washing and dyeing the robe. He who is of lustful conduct is a subtle, polished, even, circumspect worker. He who is of inimical conduct is a firm, stiff, uneven worker. He who is of deluded conduct is an unpractised, clumsy, uneven, inaccurate worker.² [106] And the robe-wearing of one who is of lustful conduct is neither too stiff nor too loose, is pleasing and complete; that of one who is of inimical conduct is too stiff and is incomplete; that of one who is of deluded conduct is loose and untidy. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from work.

¹ Follow the footnote.

² Read °*kārī*.

Eating:—he who is of lustful conduct loves soft, sweet food; and eats without haste enjoying the various tastes and making lumps¹ round and not too big. He becomes joyful on getting anything tasty. He who is of inimical conduct loves coarse and sour food; and he eats in haste without enjoying the taste, making mouth-filling lumps. He becomes sad on getting something untasty. He who walks in delusion is fond of casual food and eats making lumps, small and not round, chucking the remains into the plate and smearing his mouth, distracted in mind, thinking of this and that. In accordance with such persons, to whom they bear a resemblance should be understood those who walk in faith etc. Thus one may explain the kinds of conduct from eating.

Seeing and the rest:—on seeing just a small object of delight he who walks in lust looks long at it as though in surprise, clings to a merit though a small one and does not grasp even a real fault. And in going away from it he does so with a longing look, not wishing to leave off. He who walks in hate on seeing a small undesirable object does not look long at it, as though he were tired. He is struck by a fault though a small one and does not seize even a real merit. And in going away he does so without a longing look, being desirous of leaving off. He who walks in delusion, on seeing whatever object is dependent on others, gives blame when he hears the blame of others, bestows praise when he hears the praise of others, himself looking on with a disinterestedness due to lack of intelligence. And the same with hearing sounds and so on. In accordance with such persons, to whom they bear a resemblance should be understood those that walk in faith etc. Thus may one explain the kinds of conduct from seeing and the rest.

Procedures of the states of mind: wiliness, deceitfulness, pride, evil desire, covetousness, discontentedness, lasciviousness, frivolity,—these and other states arise abundantly in one who walks in lust [107]. Anger, malice, hypocrisy, rivalry, envy, meanness,—these and other states arise abundantly in one who walks in hate. Sloth, torpor, distraction,

¹ Read *ālopan*.

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worry, misgiving, obstinate grasping, tenacity,—these and other states arise abundantly in one who walks in delusion. Clean liberality, desire to see the Noble Ones, desire to hear the good Law, abundance of joy, absence of craftiness,¹ absence of wiliness, faithfulness in objects of faith,—these and other states arise abundantly in one who walks in faith. Docility, good friendship, moderation in food, mindfulness and comprehension, application to wakefulness, emotion over objects of emotion, wise effort due to emotion,—these and other states abundantly arise in one who walks in intelligence. Talkativeness, fondness of society, want of delight in moral application, unsteadiness in work,¹ smokiness by night,² luminosity by day,³ running after this and that object,—these and other states abundantly arise in one who walks in thoughts. Thus one may explain the kinds of conduct from the procedure of states.

But because this system of explaining the kinds of conduct in all their ways does not come in the Pali, neither in the commentary, but is only stated after the opinion of the teachers, therefore it should not be trusted in all its essence. For those who walk in hate etc. can perform, by leading a zealous life, the postures and so on which have been stated as belonging to those who walk in lust etc. And for a single person of mixed conduct, the postures etc. having various characteristics are not suitable.¹ But that system of explaining the kinds of conduct which is stated in the commentaries, should be trusted in essence. For this has been said: "*The teacher who has attained to a knowledge of the thoughts of others knowing the conduct will teach the subject of meditation. Another kind of teacher should ask the pupil. Therefore either by knowledge of the thoughts of others, or by asking the person, one should know: this person walks in lust, this one in either hate or any of the others.*"

What is suitable for a person of which conduct? Speaking first of him who walks in lust:—Among dwellings which are

¹ Follow the footnote.

² Meditating at night on things to be done by day.

³ Striving to do in the day what was thought of at night.

built on an unclean spot, ornamented with balusters, which possess no higher storey than the ground floor,¹ natural mountain-bends, grass-sheds, leaf-huts and other dwellings, that dwelling which is strewn with dust, full of bats, fallen to pieces, too high or too low, partaking of a rough and salty soil,² fearsome, unclean, approached by an uneven path, [108] where the bedstead also is covered with bugs, ill-shaped, ill-favoured so that one feels loathing to look at it,—such a dwelling is suitable. A dress, consisting of an undergarment and an outer cloak that is torn at the edges, strewn over with hanging threads, like a net-shaped piece of cake, hard to the touch like a plank with spikes, dirty, heavy, hard to carry about is suitable. A bowl,—whether an ugly bowl of clay, or an iron bowl disfigured by pegs and knots—that is heavy, ill-shaped, loathsome like a skull is fitting.³ And the path he takes in his begging-round should be unpleasant, far from a village, uneven. And the village to which he goes for alms should be one where men go about as though not seeing him, and where they introduce him, as he comes out without getting any food from a household, into the sitting-hall saying “Come Sir,” give him rice-gruel food and go away without taking leave⁴ as though they had introduced cattle into a pen. And the men who attend on him should be such as are slaves or workmen, ugly, ill-favoured, wearing dirty clothes, evil-smelling, despicable, men who serve him in a disrespectful manner as though chucking him the rice-gruel food. And his rice-gruel and food should be coarse, bad in appearance, made of crushed millet, grain, broken rice and so on, sour buttermilk, vinegar, a soup of decayed potherbs, anything which merely fills the stomach. And he should adopt the posture of standing or walking to and fro. And that object which among the colour devices⁵ of blue-green etc. has a dirty colour is suitable for one walking in lust. For one who walks in hate a dwelling neither too high nor too low, well

¹ Read °*bhūmutṭhaka*°.

² *Ujjāṅgala*, explained by the *Tīkā* as *lūkha-v-ūsaram*, i.e. “rough and salty.”

³ Read *vattati*.

⁴ Or “with indifference” (*anapalokentā*).

⁵ See Ch. V.

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supplied with shade and water, having well-arranged walls, posts and stairs; situated on a level, soft site resplendent with well-finished flower-work, creeper-work and various kinds of painting; ornamented like a Brahmā mansion with flowers, garlands, canopies of cloth of variegated colours; having a bedstead with well-arranged, clean, delightful bed-covers; well-scented with the perfumes and scents of flowers kept here and there for the sake of their perfumes; the mere sight of which gives joy and gladness:—such a dwelling is suitable. The road to the dwelling should be free from all dangers, clean, level, done up and fitted out. [109] In order to cut off the possibility of scorpions, bugs, snakes, rats making an abode in it, the furniture of the dwelling should not be too large, just a bedstead should suffice. And his dress comprising the inner garment and the outer cloak should be the best single or double cloth made of China silk, Somāra cloth, silk, cotton stuff, fine linen etc., light, well-dyed and pure in colour to suit a monk. The bowl should be well-burnished, made of iron and flawless like a bubble of water and a well-cut gem, and very pure in colour to suit a monk. And the path he takes in his begging-round should be free from all dangers, level, pleasant, neither too far nor too near a village. And the village to which he goes for alms should be one where men, saying “Now the master will come,” prepare a seat in a spot cleared and besprinkled with water, meet him and take his bowl, introduce him into their house and make him sit down on the prepared seat and serve him respectfully with their own hands. And his servitors should be men who are handsome, well-disposed in mind, well-bathed, well-smeared, sweet with smelling fumes, fragrance, flower-scents; decorated with apparels and ornaments of various colours, pure and lovely;¹ and circumspect in their work. And his rice-gruel food should possess colour, scent, taste; nourishing, delightful, excellent in all ways and sufficient for the need. And he should adopt the posture of standing or sitting down. That object which among the colour devices of blue-green etc. is very pure in colour is suitable for him who walks in hate. The dwelling

¹ The text of this clause should be read as one compound.

of him who walks in delusion should face the cardinal points, and be unconfined, where seated he could see openly all the directions. Among the postures that of walking to and fro is suitable for him. But an object that is limited, the size of a tray, the size of a pot-lid, small, is not suitable. For in a confined space the mind all the more falls into confusion; hence the object should be a big, large device. The rest is the same as has been said for one who walks in hate. This is what is suitable for one who walks in delusion.

The whole system given for him who walks in hate¹ is suitable also for him who walks in faith. And among the objects the sphere of recollectedness is proper for him. For him who walks in intelligence there is none among the dwellings and the rest that may be said to be unsuitable. For him who walks apprehending things a dwelling should not be one that is open in all directions wherein [110] to him seated appear lovely parks, groves and ponds, villages, market towns and the country one after another as well as blue-shining mountains. For such a dwelling is the cause of the thought-discursiveness. Therefore he should live in a dwelling like the Mahinda Cave on Mount Hatthikucchi hidden by the forest at the entrance of a deep valley. A wide object of thought moreover is not fit for him, for such an one would be the cause of his thoughts chasing about. It should be a limited object. The rest is the same as has been said for him who walks in lust. This is what is suitable for him who walks observantly.

Such is the detailed account of the kinds, origin, explanation, suitability of the conduct which is comprehended under the phrase "befitting his own conduct." But this does not make fully clear the subject of meditation which befits the conduct. This will make itself clear in the detailed account of the following table of contents. Hence in what has been said, viz. "accepted among the forty subjects of meditation that subject" (p. 105), first the decision of subject of meditation should be understood in these ten ways: exposition of the number, inducement of access and ecstasy, different kinds of Jhāna, object-transcending, question of increasing

¹ Read *dosacaritamhi*.

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or not increasing, object, plane, grasp, cause, suitable conduct.

The Forty Subjects of Meditation.

There (in the Table of Contents) under "*exposition of the number*"—mention has been made of the forty subjects of meditation, to wit, the Ten "Devices," the Ten Foul Things, the Ten Recollections, the Four Divine States, the Four Formless States, the One Perception, the One Specification.

Of these the Ten Devices are earth-device, water-device, heat-device, air-device, blue-green device, yellow device, red device, white device, light device, separated space device.

A swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul thing, skeleton:—these are the Ten Foul Things.

Buddha-recollection, Law-recollection, Order-recollection, morality-recollection, liberality-recollection, *deva*-recollection, death-recollection, body-mindfulness, respiration-mindfulness, calm-recollection—these are the Ten Recollections.

[111] Love, pity, sympathy, equanimity—these are the Four Divine States.

The sphere of unlimited space, the sphere of unlimited consciousness, the sphere of nothingness, the sphere of the neither perceptible nor imperceptible,—these are the Four Formless States.

The perception of the abominableness of food is the One Perception.

The One Specification is that of the four elements.

Determination by way of exposition of the number should thus be known.

"*By way of Inducement of access and ecstasy*" is as follows these ten subjects of meditation, namely, the eight recollections, excepting mindfulness as to the body, and mindfulness as to respiration, perception of the abominableness of food, specification of the four elements—induce access. The rest induce ecstasy.

"*By way of the different kinds of Jhāna*" is as follows: here among the things inducing ecstasy the Ten Devices,

together with respiration-mindfulness, are (objects) of fourfold Jhāna. The ten Foul Things together with mindfulness as to the body are (objects) of first Jhāna. The first three Divine States are (objects) of threefold Jhāna. The fourth Divine State and the four Formless Subjects are of fourfold Jhāna.

“*By transcending*” is as follows: there are two ways of transcending:—transcending the factor and the object. Of these there is transcending the factor in all the subjects of meditation of threefold and fourfold Jhānas, because after transcending the Jhāna-factors such as applied and sustained thinking, there would be obtained, in those very¹ objects, the second and other Jhānas. And the same with the fourth Divine State, which ought to be attained by transcending the gladness that there is in the thought of love and so on. In the four Formless (States) there is transcending of the object. For it is by transcending one or other of the first nine devices that the sphere of unlimited space ought to be attained. And it is by transcending in thought, space and the rest that the sphere of unlimited consciousness and the others ought to be attained. In the rest there is no transcending.

The question of “*increasing or not increasing*” is as follows. Among these forty subjects only the ten Devices² should be increased. For whatever place is diffused with the device, it is possible within that place to hear sounds through clair-audience, to see forms through clairvoyance, to know with one's mind the thoughts of other beings. But mindfulness as to the body and the Foul Things should not be increased. Why? Because of the limitations in place and the absence of advantage. And their limitation by place will be evident in the system of culture. Supposing they are increased [112], it is only the heap of corpses that is increased. There is no advantage whatever. And this has been said in the answer to Sopāka's query, “*O Blessed One, clear is the perception of the visible object,³ not clear is the perception of the skeleton.*” It is stated here that perception of the visible object is clear

¹ Read *tessev'* for *te ssev'*.

² Read *kaṣiṇān'* *eva*.

³ I.e. the device. Not traced; cf. text PTS, 112, n. 1.

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owing to the increasing of the sign (after-image): and that perception of the skeleton is not clear because there is no increase. And what is said as “*This entire earth have I diffused with perception of the skeleton*” is said by way of helping him who has attained it.¹ For just as in the time of Dhammāsoka, an “Indian” cuckoo, seeing its reflection on the glass walls all around, was aware of “cuckoo” in every direction and uttered a sweet song, so the Elder, having got perception of the skeleton and seeing the after-image established in all directions, thought that the whole earth was burdened with bones.

If that be the case (that the image should not be increased), then is it opposed to the statement,² that the Jhānas of the Foul Things have unlimited objects? There is no such opposition; for some grasp the image in a swollen corpse or a big skeleton, others in either object of a small size. In this way, for some, the Jhāna has a limited object, for others an unlimited object. Or it is concerning one who increases the sign of the Foul, not seeing any fault in so doing, that the object has been said to be unlimited. But they should not be increased owing to the absence of any advantage. Similarly, neither should the others be increased. Why? Because he who increases, say, the respiration-sign, only increases the accumulation of wind,³ and it is limited in locality. Thus owing to its faultiness and limitation in locality, it should not be increased.

The Divine States have as objects, beings. He who increases their sign may increase the number of beings⁴ (contemplated), but that is of no use. Therefore they also should not be increased. But the words “*He suffuses one quarter with mind associated with love*”⁵ have been said as to the grasping (the object not yet grasped). (Mentally) to grasp and augment the number of beings in one quarter, beginning with the residents of one monastery, of two monasteries and so on in due order—but not to increase the sign—is to “suffuse one

¹ Not by way of developing the sign.

² *Dhammasaṅgaṇī*, § 263.

⁴ Read *sattarāsi yeva vadḍheyya*.

³ Read *vātarāsi yeva vadḍhati*.

⁵ Or *amity*. *Dīgha* i, 250, etc.

quarter" [113]. There is here no after-image which the student might increase. Here also the object as being limited or unlimited should be understood by way of inclusion (of beings).

And in the Formless Objects, space should not be increased just because it is attained by separating the device. Indeed it ought to be attended to by removing the device. Beyond that there is nothing in increasing it. Consciousness should not be increased because of its intrinsic nature, for that it is not possible to increase. Absence of consciousness may not be increased just because of absence. The object of the sphere of the neither perceptible nor imperceptible may not be increased because of its intrinsic nature, the rest because of their not being the sign, for in increasing them, after-image itself would be increased. The object of Buddha-recollection and others is not the after-image and therefore should not be increased.

"*By way of object*" is as follows:—Among these forty subjects of meditation these twenty-two, namely, the ten Devices, ten Foul Things, mindfulness as to Respiration, mindfulness as to the Body—have their after-image as their mental object. Not so the rest. And twelve of these, namely, eight out of the ten recollections excepting mindfulness as to respiration and mindfulness as to the body, perception of the abominableness of food, specification of the four elements, the sphere of unlimited consciousness, the sphere of the neither perceptible nor imperceptible, have their intrinsic natures as object. These twenty-two, namely, the ten Devices, ten Foul Things, mindfulness as to respiration, mindfulness as to the body, have the sign as the object. The remaining six have undefined¹ objects. Further, these eight, namely, the festering, the bloody and the worm-foul corpse, mindfulness as to respiration, water-device, heat-device, air-device, and in the light-devices, whatever circle of light comes from the sun and so on (through apertures, windows etc.) have unsteady objects, and they vibrate previous to the after-

¹ *Navattabbārammaṇāni*, objects not defined as either the sign or intrinsic nature.

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image, which however remains steady. The rest have steady objects.

“*By way of plane*” is as follows:—here these twelve, namely, the ten Foul Things, mindfulness as to the body, perception of the abominableness of food, do not arise among devas. These thirteen, namely, the twelve just mentioned and mindfulness as to respiration, do not arise in the Brahma-world. And in the formless existence none arises other than the four formless states. All may arise among men.

[114] “*As to grasp*” is as follows:—definition here is to be understood as grasping by sight, touch, hearing. Here, excepting the air-device, these nineteen, namely, the remaining nine devices, the ten Foul Things—are to be grasped by sight. The meaning is that having previously (to the sign to be grasped) looked often with the eye, their sign can be grasped. As regards mindfulness as to the body the fivefold group of the skin is to be grasped by sight, the rest by hearing. Thus the object of body-mindfulness is to be grasped by sight and hearing. Mindfulness as to respiration is to be grasped by touch, the air-device by sight and touch, the remaining eighteen by hearing. And here, the divine state of equanimity and the four formless states are not to be grasped by a beginner; he may grasp the remaining thirty-five.

“*By way of cause*” is as follows:—among these forty subjects, excepting the space-device, the remaining nine devices are the cause of the formless subjects, the ten devices are the cause of the super-knowledges, the three divine states are the cause of the fourth divine state, the lower formless is the cause of the higher one, the sphere of the neither perceptible nor imperceptible is the cause of the attainment of cessation, and all of them are the cause of a happy life (under present conditions), insight and attainment of a happy birth.

“*By way of suitable conduct*” is as follows:—decision here as to suitability to the modes of conduct should be understood in this wise: these eleven subjects, namely, ten Foul Things, mindfulness as to the body, are suitable for one who walks in lust; eight subjects, namely, the four divine states,

four colour-devices are suitable for him who walks in hate; one subject of meditation, to wit, mindfulness as to respiration, is suitable for him who walks in delusion, and him who walks observant; the first six recollections for him who walks in faith; the four, namely, mindfulness of death, mindfulness of calm, specifying the four elements, perception of the abominableness of food, for him of intelligent conduct. The remaining devices and the four formless states are suitable for all modes of conduct. And among the devices, that which is limited¹ is suitable for one who walks observant, that which is infinite for him who walks in delusion.

And all this has been said by way of their direct opposites and their extreme suitability. There is no culture of merit which does not discard lust and so forth, and which is not of service to faith and so on. This has been said in Meghiyasutta: "*Four states should be cultivated further. The Foul Things should be cultivated for the putting away of lust, amity for the putting away of ill-will, mindfulness as to respiration for the cutting off of thoughts [115], perception of impermanence for the uprooting of the pride that says 'I am.'*"² In the Rāhula sutta also for a single person seven subjects of meditation are stated: "*Rahūla, let the culture of amity be developed.*"³ Therefore without laying too much stress on mere words one should search everywhere for the meaning.

This is the decision of the discourse on the subject of meditation in "accepted that subject."

This is the setting forth of the meaning of the word "*accepted.*" In accordance with what has been said as "approached the good friend who gives him subjects of meditation" the student having approached the good friend who has been described already, entrusted himself to the Buddha, the Blessed One, or to a teacher, and with his wishes fulfilled and full of high resolve should beg for a subject. Herein he should entrust himself to the Buddha, the Blessed One, thus: "Myself, O Blessed One, to you I offer." For he who without entrusting himself thus, lives in the wild, being unable to stand firm when a fearful

¹ I.e. of the size of a pot-lid.

² *Udāna* iv, 1.

³ *Majjhima* i, 424.

object presents itself, might go to a village-monastery and by intercourse with the householders would arrive at what he sought not and might come to dire distress. But to him who has entrusted himself, there arises no fear, even when a fearsome object presents itself. Gladness arises in him when he reflects, "Hast thou not, O wise man, first entrusted thyself to the Buddhas?"¹ For as a man who possessed an excellent piece of cloth of Benares, should it be eaten by rats or insects, would be grieved, if he were to give it to a monk who had no robe, even if he were afterwards to see that monk tearing it to pieces, only gladness would arise in him. So is the application of this simile to be understood. Again, in entrusting himself to a teacher, he should say "Myself I offer to you." For he who has not so entrusted himself is unruly, stubborn, takes advice from no one, or goes about at his own will, without asking leave of the teacher. And the teacher favours him not with things of the flesh or of the Doctrine, neither does he teach him any secret booklore. Not getting this double favour [116] he gets no foothold in the religion and before long reaches a wicked or worldly state. He who, on the other hand, has entrusted himself is not unruly, does not go about at his own will, is tractable and lives in dependence on his teacher. Getting the double favour from his teacher he attains to growth, development, increase in the religion like the pupils of the Elder Cūlapiṇḍapātika Tissa. They say that three Brethren came to that Elder's presence. And one of them said "Sir, if it be said that it is of benefit to you, I dare to jump from a cliff as high as a hundred men." The second said "Sir, if it be desired of me for your benefit, I dare to spend all this body of mine grinding it from the heels upwards on a slab of stone." The third said, "Sir, if it be desired of me for your benefit, I dare to suppress my breath and die." The Elder, thinking "These Brethren are possible fellows," preached a subject of meditation to them. Standing in his instruction the three of them attained saintship. This is the advantage of entrusting oneself. Hence it is said "Entrusted himself to the Buddha, the Blessed One, or to a teacher."

¹ Read *paṇḍita purimam*.

In “*with his wishes fulfilled and full of high resolve*” the student should have his wishes fulfilled in six ways by virtue of disinterestedness and so on. For he who has fulfilled his wishes has attained to one or other of the three kinds of enlightenment. As has been said: “*Six wishes lead to the ripening of the enlightenment of the Future Buddhas. And Future Buddhas with a wish for no greed see faults in greed. With a wish for no hate they see faults in hate. With a wish for no delusion they see faults in delusion. With a wish for emancipation they see faults in the house life. With a wish for solitude they see faults in society. With a wish for escape they see faults in all rebirths and destinies.*”¹ For whatever stream-winners, once-returners, never-returners, saints who have destroyed the cankers, silent Buddhas, supreme Buddhas have been, are and will be in the past, present, or the future, all of them have attained in these six ways to any special thing to which each has had to attain. Therefore one should have his wishes fulfilled in these six ways.

One should be “*full of high resolve*” by resolving on That. The meaning is that one should resolve to be concentrated, bend towards concentration, lean towards concentration [117], resolve to win Nibbāna, bend towards Nibbāna, lean towards Nibbāna. The teacher who has attained knowledge of thought-reading should examine the mental behaviour of him who has thus fulfilled wish and resolve and has asked for a subject of meditation, and find out his conduct. Another teacher should find it out after putting such questions as these: “Of what conduct art thou? Which are the states to which thou art prone? Attending to what makes thee comfortable? On what subject of meditation is thy mind bent?” After finding this out he should teach the subject of meditation suitable for his conduct. And in teaching it he should teach in three ways. To one who has originally acquired the subject he should, in giving it, make him recite it at one or two sittings. To one who dwells in his presence he should teach it every time he comes to him. To one who wishes to acquire it and go elsewhere he should teach it

¹ Not traced.

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neither too concisely nor too much at length. In teaching the earth-device first among the subjects he should teach these nine divisions: the four faults of the device, the work of the device, the mode of culture of one who has performed it, the twofold sign, twofold concentration, sevenfold suitability and unsuitability, tenfold proficiency in ecstasy, equality of energy (with concentration), arrangement of ecstasy. In the remaining subjects also what is suitable for this and that person should be taught. All that will be evident in the analysis of culture.

While the subject is being taught the student should grasp the sign and listen. "Grasp the sign" means noting well this and that mode thus:—this is a lower word, this a higher word, this is its sense, this the intention, this is a simile. For he who grasps the sign and listens respectfully makes a good grasp of the subject. Then depending on that subject he attains distinction, not so any other man. This is the exposition of the meaning of the word "Accepted."

Thus far is the full treatment of the words "Approached the good friend . . . , accepted, among the forty subjects of meditation, that subject befitting his own conduct."

Thus is ended the third Chapter called the Exposition of the acceptance of the subjects of meditation in the section of concentration-culture in the Path of Purity, composed for the purpose of gladdening good folk.

EXPOSITION OF THE EARTH DEVICE

Now in what has been said in the words "forsaken that monastery which is unsuitable to his concentration-culture, and living in a suitable monastery" (p. 105):—whoever finds it comfortable living with his teacher in a monastery should live there, and clear up the subject of meditation. If it be not comfortable there, he should live in whatever other monastery is suitable, whether at a distance of a *gāvuta*, a half-*yojana* or even a *yojana*. For while he lives thus, should there arise doubt or confusion in any detail of the subject, he should in time do his duties in the monastery, go seeking alms on the way and, after his meal, go to the dwelling-place of the teacher, and on that very day and in his presence clear up the matter. The next day he should salute the teacher and take his departure, and seeking alms on the way would be able to return to his own abode without fatigue.¹ But whoso gets no comfort even in a monastery a *yojana* distant should solve all knotty points in the subject and, having made it perfectly clear and fastened it to his apprehension, go a great distance and live in a suitable monastery, forsaking the one that is unsuitable for his concentration-culture.

Herein a monastery possessing one or other of eighteen faults is unsuitable. And the eighteen faults are these:—largeness, newness, dilapidation, dependence on a road, having a pool, proximity to a plantation of herbs or of flowers or of fruits, desirableness, dependence on a town or on a wood or on fields, presence of persons of dissimilar views, dependence on a port, or on a border-town or on the boundaries of a kingdom, unsuitableness, want of access to good friends. [119] Possessed of one or other of these eighteen faults a monastery is unsuitable; where he should not live. And why?

¹ Fatigue would be harmful to his meditation.

1. In a large monastery many people of varying tastes meet. Through mutual opposition they do not do their duty. The wisdom-tree yard and other places are not swept.¹ Water to drink and for use is not provided. On going out thence with bowl and robe for alms in the village one frequents, if one sees the routine work neglected or the water-pot empty, then one should do the work and provide the water. A monk who omits to do his duties commits the *dukkata* offence because of the omission. Time flies while a monk is doing his routine work. Too late in the day he enters the village, where he gets nothing as the alms-giving is finished. Even when he goes into seclusion he is disturbed by the loud voices of the novices and young brethren and the functioning of the Order. But where all the duties have been performed and the other noises do not strike the ear, in such a monastery, though it be large, he may live.

2. In a new monastery there is much new work. They blame him who does not do it. But where the monks say thus: "May the Venerable One do his recluse-duties at his pleasure. We will perform the new work," in such a place one may live.

3. In a dilapidated monastery there is much to repair. They even go to the extent of blaming him who does not arrange his own bed. The subject of meditation of him who does the repairs suffers.

4. In a highway monastery dependent on (i.e. hard by) the road guests assemble day and night. To those that arrive at late hours he has to give (up) his own bed and dwell at the foot of a tree or on a rock-mat. The same holds good for the next day also. Thus there is no opportunity for the subject of meditation. But where there is no such obligation to guests, there one may live.

5. Having a pool means that there is a rock-lake. Crowds resort there to drink. Pupils of Elders who reside in the town and who are supported by the king come to do the work of dyeing (the robes). When they ask for vessels and wooden troughs and so on, they have to be shown saying "There they

¹ Read *asammatthān' eva*.

are in such and such a place.” [120] Thus there is a constant bother at all times.

6. As he sits down for the (noon)day rest after receiving the subject of meditation in a monastery where there are herbs of various kinds, women-gatherers of potherbs, singing and plucking the herbs in his presence, do harm to the subject of meditation through the disaccord¹ of their voices.

7. A similar danger attends that monastery where flowering shrubs of various sorts are in full blossom.

8. To a monastery where there are fruits of various kinds such as the mango, rose-apple and jack-fruit, people come asking for fruit and get angry on being refused, or they take it by force. Walking to and fro at eventide in the middle of the monastery the monk sees them and asks “Lay-brethren, why do you do this?” At this they abuse him to their hearts’ content, and even strive for his ejection (from the monastery).

9. He who lives in a monastery which is considered by the world² as a desirable place, like the Dakkhinagiri Monastery, the Hatthikucchi Monastery, the Cetiyaḡiri Monastery, or the Cittalapabbata Monastery, gets famous as a saint and men gather from all quarters wishing to greet him, thus making it uncomfortable for him. He should go by day to a monastery which he finds suitable and spend the night there.

10. In a monastery dependent on a town inappropriate objects make their appearance. And servant-girls carrying water go bumping with their jars and make no room to pass. Government officials also sit down, putting up a tent in the middle of the monastery.

11. In a woodland monastery are fire-wood and trees fit for building materials. Wood-gatherers make the place uncomfortable like the flower and fruit gatherers mentioned above. Men come and fell the trees saying “There are trees in the monastery. We will fell them and make houses.” If at eventide coming out from the house of exertion³ and walking to and fro in the middle of the monastery, he sees them and

¹ Lit. “dissimilarity.”

² Read the v.l. *lokasammate*.

³ I.e. where he has been practising meditation.

asks "Lay-brethren, why do you do this?" they abuse him to their hearts' content and strive for his ejection (from the place).

12. At a field monastery which is surrounded on all sides by fields, men make a threshing-floor in the middle of the monastery and thresh the corn and lie down¹ in front of the monastery. And much other discomfort they cause. And in a monastery which has much landed property belonging to the Order, the monastery-lads keep out (from the fields) the cattle of the families of their supporters² and shut off the floodgate.³ The [121] men take the ears of corn and show them to the Order saying "Look at the work of the monastery-lads."⁴ For this or that reason he may be summoned to the door of the king's house or the house of the king's ministers. And this landed property is comprised in the field-monastery.

13. In a monastery where there are persons of dissimilar views reside monks mutually opposed and inimical, engaging in brawls. On being restrained with the remark "Sirs, do not behave so," they exclaim "Since the coming of this refuse-rag-man we are undone!"

14. Where a monastery is dependent (or hard by) an emporium of sea-trade or land-trade men arrive by boat or caravan, and make the place unpleasant with their jostlings and shoutings "Make room! give water! give salt!"

15. In a monastery dependent on a border-town men have no faith in the Buddha etc.

16. In a monastery dependent on the boundaries of a kingdom there is fear of the king. One king rules out the site saying "It is not within my jurisdiction." Another king does likewise saying "It is not within my jurisdiction." There the monk roams about sometimes in the country of this king, sometimes in that of the other king. Then they suspect him to be a spy and bring him to dire distress.

17. Unsuitableness of a monastery is due to the coming together of inappropriate objects and so on, or to the haunt-

¹ Read *Sayanti*.

² Read *ārāṃikā kulāṇaṇi*.

³ So that the fields get no water.

⁴ Read *ārāṃikāṇam*, as in the footnote.

ings of beings not human. Here is a story in this connection:— They tell that an Elder lived in the forest. Then an ogress stood at the door of his leaf-hut and sang. He came out and stood at the door. She went and sang at the head of the terrace-walk. The Elder went to the head of the terrace-walk. She stood on a cliff of the height of a hundred men and sang. The Elder drew back. Then suddenly she seized him and said “Sir, I have eaten men like you, more than one, more than two.”

18. Want of access to good friends—that is, a monastery where it is not possible to get a good friend, either a teacher or an equal of a teacher, a preceptor or an equal of a preceptor. In a monastery this is counted a great drawback.

Thus it should be known that a monastery possessing one or other of the eighteen faults is unsuitable. This also is said in the Commentaries:—

*Big dwelling, new abode and old abode,
A highway house, rock-pond, abode with fruits,
And vegetables, flowers, and coveted,
[122] Town, wood, field, home of different sects, a port,
A frontier, borderland, unsuitable
Abode, where friends cannot be got—eighteen
These places are, unfit. Art wise herein,
Shun them afar as path with perils fraught.*

. . . “and living in a suitable monastery” . . . (p. 105).

And that (monastery) which is endowed with five qualities, to wit, as being neither too far nor too near the village of resort and so on, is suitable. For this has been said by the Blessed One: “*And how, monks, is a dwelling endowed with the five qualities? Here, monks, a dwelling is neither too far nor too near,¹ is easy of access,² not crowded by day, with little sound or noise at night, scarcely exposed to gnats, mosquitoes, wind, heat and crawling creatures. Living in that dwelling a monk gets without difficulty the necessities of life, namely clothing, food, shelter and medicine. And in that dwelling*

¹ Punctuate the text accordingly.

² Lit. “full of paths of going and coming.”

are senior monks of wide knowledge, scholars of the Texts, memorizers of the Dhamma, of the Vinaya, of the Mātikās. From time to time he approaches them and puts questions and queries 'How is this, sirs? What is the meaning of this?' And the venerable ones explain what was not explained, make clear what was not clear, and remove doubt from the various doubtful points. Thus, monks, is a dwelling endowed with the five qualities."¹ This is the detailed exposition of "Having forsaken that monastery which is unsuitable to his concentration-culture, and living in a suitable monastery."

. . . "Should sever the minor impediments" . . . means while living in such a fitting monastery he should sever even his minor impediments. He should, that is to say, cut his long hair (of the head), nails, hairs (of the body); do repairs or tailor-work to his old robes; dye those that are stained. If there be a flaw in the bowl, he should bake it. He should clean his bedstead, stool and other things. This is a detailed account of "should sever the minor impediments."

Now, as regards the clause "by not slackening the arrangement of the entire process of culture he should develop," the following is the detailed discourse by way of all the subjects of meditation, beginning with the earth-device.

[123] A monk, who has severed the minor impediments and on return from the alms-gathering, after his meal, has dispelled the drowsiness that comes of eating and has seated himself comfortably in a secluded place, should grasp the sign in the ground whether prepared or unprepared. For this has been said:² "*He, taking up the earth-device, grasps the sign in the earth, prepared or unprepared, finite not infinite, limited not unlimited, with paths and not without paths, bounded not unbounded, of the size of a tray or of a pot-lid. He makes a good grasp of the sign, notes it well, determines it well. Having made a good grasp of the sign, noted it well, determined it well, he sees advantages in it and regards it as a jewel, adopts a reverential attitude of mind and in a loving mood binds his heart to that object. 'By means of this practice I shall surely be freed from old age and death.'* Thus aloof from

¹ *Anguttara* v, 15.

² In the old commentary.

sensual desires, etc. . . . he abides in the attainment of the first Jhāna."

Herein whosoever in a former existence has become monk in the Religion or a hermit monk, and has already induced the fourth and fifth Jhānas in the earth-device—to such a meritorious one, endowed with the sufficing conditions, the sign appears as it did to the Elder Mallaka, on earth not (previously) set apart in a ploughed field, or on a threshing-floor. It is said that to the venerable one who was looking at a ploughed field a sign arose of the size of the field. He enlarged it, induced the five Jhānas, established insight which has Jhāna as proximate cause, and attained saintship.

But he who has had no previous experience should, without spoiling the arrangement of the subject received from his teacher, make the device avoiding its four faults. For there are four faults of the earth-device due to the mixing¹ of blue, yellow, red, white. Therefore not taking clay of any of those colours, he should make the device with clay of the colour of dawn like the clay in Ganges stream. [124] He should not make it in the middle of the monastery where novices and others walk about. He should make it, movable or stationary, at the confines of the monastery, in a covered place, cavern, or leaf-hut. The movable device should be made by tying on four sticks a cloth, leather or a mat of pine stalks, and smearing on it a circle of the size given above, with well-ground earth from which grass and roots, gravel and potsherds² have been sifted. At the time of the preliminary exercise he should spread it on the ground and gaze at it. The stationary device should be made by driving into the ground stakes in the form of the pericarp of the lotus and encircling them with creepers. If there be not enough clay (of the dawn-colour) he should put in some other kind of clay beneath, and on the upper surface make with the dawn-coloured clay a circle, one span four fingers in diameter. With reference to the size it has been said "Of the size of a tray or of a pot-lid."

"Finite not infinite" and so forth are said for the purpose of defining the device. Therefore making the aforesaid size

¹ One with another or all together.

² Read °*sakḥharakathalikāya*.

the limit¹ he should rub it with a stone slab—a wooden slab would set off the dissimilar dawn-colour and so should be avoided—and make it smooth like the surface of a drum, sweep the place, bathe himself, come back and sit on a couch which is set within two and a half cubits from the device circle, and is well spread-out with legs one span four fingers high. For the device is not visible if he sits farther than that. If he sits too close, the faults of the device become plain. Sitting higher he must look bending down his neck; lower, his knees ache. Therefore sitting in the prescribed manner he should consider the evils of sense-desires in such wise as “*Insatiate are sense-desires*,”² and produce joy and gladness through desire for emancipation which is the escape from sense-desires and is the means of transcending all pain, and through recalling to mind the virtues of the Buddha, the Law and the Order. Out of the respect he has for the progressive practice, to wit—“Now this practice of emancipation has been practised by all Buddhas, silent Buddhas and their noble disciples,” he should put forth effort saying “By means of this practice I shall certainly partake of the taste of the bliss of solitude.” And opening his eyes with an even gaze³ [125] he should grasp the sign and develop it. By opening too wide, the eye gets tired and the circle becomes too clear, on which account the sign does not manifest itself to him. When the eye opens too narrowly, the circle does not become clear, and the mind slackens; thus again the sign is not manifested. Therefore like a man who sees the reflection of his face on the surface of a mirror, he should open the eyes with an even gaze and grasp the sign and develop it. The colour (of the device) should not be considered, nor the characteristic (of the earth) attended to. Without in fact letting go the colour he should let the device and the physical basis (the earth) assume one and the same colour, and should give attention placing his mind on the earth as a concept because of its abundance. Out of the names for the earth such as *pathavī*, *mahī*, *medinī*,

¹ Read *vuttappamāṇaṃ paricchedaṃ*.

² *Majjhima* i, 96, 130 f.; *Further Dialogues* i, 91.

³ I.e. neither too wide nor too narrow.

bhūmi, *vasudhā*, *vasundharā*, he should utter that which he fancies, whichever is fit for him to note. As a matter of fact only the name *pathavī* (earth) becomes evident. Hence on that account he should develop it as "earth! earth!" Sometimes opening the eyes, sometimes closing them he should reflect (on the image). As long as the sign to be grasped does not arise, so long, a hundred times, a thousand times, even more often should he develop in this way. When to him thus developing, it comes into the path of sight, as well when he shuts the eyes as when he opens them, then the sign to be grasped has come into existence.

Once it has been produced he should not sit there. Entering his own abode, there he should sit and develop. To remove delay in washing his feet he should require single-soled slippers and a walking stick.¹ Then if the tender concentration perishes for any reason of inappropriateness, he should put on the slippers, take the walking stick, go to the place,² take the sign, come back and, sitting down in comfort, develop it; he should repeatedly lay it to heart, consider it with applied and sustained thinking.

As he acts thus, in due course the hindrances are discarded, the depravities subside, the mind is fixed by access-concentration, the after-image arises. This then is the distinction between the previous sign that has been grasped and the after-image: in the former a fault³ of the device appears; the latter is like the disc of a mirror taken out of a bag [126], a well-burnished conch-vessel, the round moon issuing from the clouds, white cranes against a rain-cloud,⁴ and makes its appearance as though bursting the grasped sign, than which it is a hundred times, a thousand times more purified. But it possesses neither colour nor form. For otherwise it would be cognizable by the eye, gross, a fit object for contemplation, and marked with the three characteristics. But it is not so. To the winner of concentration, it is just a mode of appearance, and is born of perception. And from the time of its

¹ To ward off danger.

² Where the device is.

³ E.g. a finger-print etc.

⁴ Read *bakā*. Cf. the picture in *Psalms of the Brethren*, verses 307, 308.

arising, the hindrances are discarded,¹ the depravities subside, the mind is fixed by access-concentration.

Concentration is of two kinds, namely: access-concentration and ecstasy-concentration. In two ways the mind is concentrated: at the stage of access or the stage of attainment. Of these, at the access stage, through the putting away of the hindrances the mind is concentrated, at the attainment stage it is concentrated through the manifestation of the factors. And this is the difference between the two kinds of concentration. At access the factors owing to their weakness, are not strong. As a baby-child on being lifted to its feet, falls down repeatedly to the ground, even so when the access arises the mind at times makes the sign the object, at times lapses into subconsciousness. At ecstasy the factors from their very strength are strong. As a strong man rising from his seat might stand even the whole day, so when ecstatic concentration arises consciousness, once it has cut off the occasion of subconsciousness, lasts the whole night, even the whole day, and proceeds by way of moral apperceptual succession.

Of these, very different is the production of that after-image which arises together with the access-concentration. Therefore if, in the cross-legged position, a man is able to develop it and attain ecstasy, well and good. If not, then he should guard it with zeal as though it were the embryo of a universal monarch. Hence:—

To him who guards the sign there is no loss
Of what has been obtained. Whoso neglects
To guard it,² loses all that he obtained.

[127] This herein is the order in which it is guarded:—

Abode, resort, talk, person, season, food
And posture—shun these seven unsuitable.
But serve the seven if suitable. For who
So serves the seven ere long gets ecstasy.

Of these, that *abode* where to the dweller the sign which has not arisen does not arise, or that which has arisen perishes

¹ Read *vikkhambhītān' eva*.

² Read *Arakkhamhi asantamhi*.

and mindfulness which has not been established is not established and the unconcentrated mind is not concentrated—this is not suitable. Where the sign arises and remains firm, and mindfulness is established and the mind concentrated as in the case of the Elder Padhāniya Tissa while residing at Nāgapabbata, the abode is suitable. Therefore in whatever monastery are many abodes, there having stayed at each abode for three days, one should abide at length in that abode where the mind is collected. For it was because of the suitability of the abode that five hundred brethren living in Cūlanāga cave in the island of Tambapanni (Ceylon) and there receiving a subject of meditation, attained saintship. And the number may not be counted of the stream-winners and others who, after reaching elsewhere the stage of the elect attained saintship, there in that cave. And so also in other monasteries such as the Cittalapabbata Monastery.

That *village-resort* where alms are sought is suitable which not too far, being within the distance of a *kosa* and a half either to the north or to the south,¹ and which is full of food easy to get. The contrary is not suitable.

And that *talk* which is classed among the thirty-two kinds of worldly talk² is unsuitable, as leading to the disappearance of the sign. That talk which is dependent on the ten themes of talk³ is suitable. Even this should be indulged in in moderation.

That *person* who does not indulge in worldly talk, who has moral habits and other virtues, in whose company the unconcentrated mind is concentrated, or the concentrated mind becomes more steadfast, is suitable. But he who is devoted to the nourishment of his body,⁴ and indulges in worldly talk is unsuitable; for he corrupts others, as muddy water pollutes clean water. And on account of such a man (the student) is as a boy living (alone) on a mountain top, and loses what he has attained, let alone finding the sign !

¹ So that one may not face the sun in going to the village.

² Literally, beast-talk. See *Digha* i, 7. *Dialogues* iii, p. 33, n. 2.

³ *Milinda* 344.

⁴ Read as in the footnote 3 in text.

[128] As regards *food*,—for some, sweet food, for others sour food is suitable.¹

As for the *seasons*—for some the cold season, for others the hot season is suitable. Therefore whatever food or season is felt as pleasant, where the unconcentrated mind is concentrated or the concentrated mind becomes firmer, that food and that season is suitable; unsuitable are the other kinds.

And among the *postures*, for some, walking to and fro is suitable, for others, either lying down, or standing, or sitting. Therefore as in the case of the abode, after a test of three days, one should know that posture to be suitable where the unconcentrated mind becomes concentrated, or the concentrated mind becomes firmer, and the others to be unsuitable. Thus avoiding the seven things unsuitable, one should follow the seven suitable things. For ecstasy arises in a short time in him who so practises, and who is devoted to the sign.² But if it does not arise, in spite of his practising, then he should bring to pass the tenfold skill in ecstasy. This is the method:—

In ten ways skill in ecstasy should be desired:—(1) by cleansing the physical basis, (2) by regulating the controlling faculties, (3) by being skilful in the sign, (4) he upholds the mind at the time when it should be upheld, (5) he checks the mind at the time when it should be checked, (6) he gladdens the mind at the time when it should be gladdened, (7) he views the mind with equanimity at the time when it should be so viewed, (8) by avoiding persons of no concentration, (9) through companionship with persons of concentration, (10) by being intent on That.

Of these, (1) “the cleansing of the physical basis” means the making the internal and external physical bases clean. For when the hair of the head, nails, hairs of the body are long, or his body is foul with sweat, then the internal physical basis is not clean, not pure. And when his robe is old, dirty, foul-smelling, or his dwelling full of rubbish, then the external

¹ According to the *Ṭīkā* all food is either sweet or sour, all other tastes being mere constituents of these two.

² Read *nimittāsevanabāhulassa*.

physical basis is not clean, [129] not pure. And the insight in mind and mental properties that has arisen in an unclean physical basis, internal and external, is impure, like the light of an oil flame produced from a dirty lamp, wick and oil. The complexes¹ do not manifest themselves in him when he considers them with unpurified sight. And the subject of meditation, for all his application, does not attain to growth, increase or development. On the other hand, insight in mind and mental properties that have arisen in a clean physical basis, internal and external, is pure, purified, like the light of an oil flame produced from a clean lamp, wick and oil. The complexes manifest themselves in him when he considers them with purified insight. And the subject of meditation, as a result of his application, grows, increases, develops.

(2) "Regulation of the controlling faculties" means the work of equalizing faith and the other faculties. For if his faith-faculty be strong and the others weak, then it is not possible for the energy-faculty to do the function of upholding, the mindfulness-faculty the function of establishing, the concentration faculty that of not scattering, the understanding faculty that of seeing. Therefore that (overstrong faculty) should be decreased by reflecting on the intrinsic nature of states, or by not giving it the attention which would make it strong. And here the story of Vakkali the Elder is an illustration.²

But if the energy-faculty be strong, then the faith-faculty will not be able to do the function of believing resolutely, nor will the other faculties fulfil their respective functions. Therefore energy should be decreased by developing tranquillity and the rest.³ Here also the story of Sona the Elder⁴ should serve as an illustration.

Thus it should be known that in the remaining faculties also when one faculty becomes strong, the others are unable to perform their functions. Here they especially praise the equality of faith with understanding, and that of concentration

¹ *Saṅkhārā*.

² Cf. *Psāms of the Brethren*, p. 197 f.; *Commentary on Dhammapada* 381 (vol. iv, 118 f.).

³ I.e. concentration, equanimity.

⁴ Cf. *Psāms of the Brethren*, p. 276.

with energy. For he who is strong in faith, weak in understanding, will (generally) place his faith in good-for-nothing people and believe in the wrong object. He who is strong in understanding, weak in faith, leans towards dishonesty, and is difficult to cure like a disease caused by medicine. One in whom both are equal believes in the right object. He who is strong in concentration, weak in energy, is overcome by idleness, since concentration partakes of the nature of idleness [130]. He who is strong in energy, weak in concentration, is overcome by distraction, since energy partakes of the nature of distraction. But concentration when yoked to energy cannot fall into idleness, nor can energy when yoked to concentration fall into distraction. Therefore they should be made equal to each other, for from equality in both comes ecstasy. In fact a worker in concentration should properly be strong in faith. So believing, trusting he will attain ecstasy. And as to concentration and understanding, a worker in concentration should properly be strong in collectedness, for so he attains ecstasy. A worker in insight should properly be strong in understanding, for so he gets penetration into the characteristics. And from equality in both comes ecstasy. And mindfulness (*sati*) should be strong everywhere. For mindfulness keeps the mind away from distraction, into which it might fall since faith, energy, and understanding partake of the nature of distraction; and away from idleness into which it might fall since concentration partakes of the nature of idleness. Therefore mindfulness is everywhere desirable, like salt-spicing in all curries, like the prime minister in all state functions. Hence it is said (in the commentary):—*“The Blessed One has declared mindfulness to be useful everywhere. And what is the reason? The mind indeed takes refuge in mindfulness, which has protecting as its manifestation. Without mindfulness the mind may not be upheld or checked.”*

(3) “By skill in sign” is here meant skilfulness in the work of the sign, as the cause of collectedness of mind,¹ which has not yet been performed by the earth or other device, skilfulness in developing that sign which has already been performed

¹ Read *cittakaggatānimitassa*.

and skilfulness in guarding that sign which has been obtained through development.

(4) And how "does he uphold the mind at the time when it should be upheld?" When the mind slackens through over-slackness of energy and so forth,¹ then instead of developing the three factors of wisdom beginning with tranquillity he develops the three beginning with investigation into the doctrine. For this has been said by the Blessed One²: "*It is as though, monks, a man would wish to cause a small fire to blaze up; and he were to throw into it wet grass, were to throw into it wet cow-dung, were to throw into it wet fire-wood, were to give it wind charged with water, were to sprinkle it with dust. Would it be possible, monks, for that man to cause the small fire [131] to blaze up? Indeed not, Sir. Even so, monks, when the mind slackens, it is not the time then to develop the wisdom factor of tranquillity; not the time for the wisdom factor of concentration; not the time to develop the wisdom factor of equanimity. What is the reason? It is difficult, monks, to uplift the slack mind with these states. When, monks, the mind slackens, it is then time to develop the wisdom factor of investigation into the doctrine; the time to develop the wisdom factor of energy; the time to develop the wisdom factor of rapture. What is the reason? It is easy, monks, to uplift the slack mind with these states. It is, monks, as though a man should wish to cause a small light to blaze up, and were to throw into it dry grass, were to throw into it dry cow-dung, were to throw into it dry fire-wood, were to give it dry wind, and were not to sprinkle it with dust. Would it be possible, monks, for that man to cause the small fire to blaze up? It would, Sir.*"

And here should be understood the developing of the wisdom factors such as investigation into the doctrine by virtue of their respective causes.³ For this has been said⁴: "*There are moral and immoral states, monks, faulty and faultless states, low and exalted states, black, white and mixed states. In them there is much exercising of wise attention, which is the*

¹ Such as joyousness, emotion and changeableness.

² *Samyutta* v, 112 f.

³ *Yathāsakam*=*yam yam sakam, attano attano ti attho.*—*Tīkā.*

⁴ *Samyutta* v, 104.

cause of the arising of the wisdom factor of investigation into the doctrine, not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of investigation into the doctrine which has already arisen. Likewise, monks, there are the element of initiative, the element of starting out, the element of progress. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of energy not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of energy, which has already arisen. Again, monks, there are states that are occasions of the wisdom factor of rapture. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of rapture not yet arisen, and which leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of rapture already arisen."

[132] In this text attention which proceeds by way of penetrating into intrinsic and general characteristics¹ is known as "wise attention" in the moral and so on. Attention which proceeds by way of producing the elements of initiative and so forth is known as "wise attention" in those elements. Of these the first stage of energy is called "initiative." "The element of starting out" as escaping from idleness is stronger than that. The "element of progress" as advancing onwards is stronger than the last. "States that are occasions of the wisdom factor of rapture" are a name for rapture itself. Attention which gives rise to that is also known as "wise attention."

Further, seven states lead to the arising of the wisdom factor of investigation into the doctrine: (i) frequent questionings, (ii) the cleansing of the physical basis, (iii) the regulation of the controlling faculties, (iv) the avoiding of persons of weak understanding, (v) the companionship of persons of understanding, (vi) the reflection on the spheres of the profoundly wise ones, (vii) intentness on That (wisdom).

Eleven states lead to the arising of energy, the wisdom factor: (i) reflection on the terrors of the states of woe and so on, (ii) the seeing of advantage in the attainment of

¹ E.g. touch is intrinsic and impermanence is general characteristic.

distinction in worldly and transcendental states concerning energy, (iii) reflection on the way one should go: I should go the way of Buddhas, silent Buddhas, great disciples, the way that is impossible for the idle, (iv) food-offering¹ as bringing much benefit to the donors, (v) reflection on the greatness of the Teacher thus: my teacher speaks in praise of the strenuously energetic, he has a religion not to be transgressed, and he does much good to us, is honoured when he is honoured for conduct, not otherwise, (vi) reflection on the greatness of the heritage thus: I ought to get the great heritage called the Good Law, which no idler can get, (vii) the dispelling of sloth and torpor by attention to the perception of light, by changing the postures, by resorting to open space and so on, (viii) the avoiding of idle persons, (ix) the companionship of strenuously energetic persons, (x) reflection on right exertion, (xi) intentness on That (energy).

Eleven states lead to the arising of rapture, the wisdom factor: (i) recollection of the Buddha, (ii) of the Law, (iii) of the Order, (iv) of morality, (v) of liberality, (vi) of the spirits, (vii) of peace, (viii) the avoiding of coarse persons, [133], (ix) the companionship of gentle persons, (x) reflection on the *Pasādanīya Suttanta*,² (xi) intentness on That (rapture).

Thus he who produces these states in these ways is said to develop the factors of wisdom such as investigation of the doctrine. In this way "he upholds the mind at the time when it should be upheld."

(5) How "does he check the mind at the time when it should be checked?" When the mind is distracted by excess of strenuous energy and so forth, then instead of developing the three factors of wisdom beginning with investigation into the doctrine, he develops the three beginning with tranquillity. For this has been said by the Blessed One³: "*It is as though, monks, a man would wish to put out a big mass of fire, and were to throw into it dry grass . . . not sprinkle it with dust. Would it be possible, monks, for that man to put out that big mass of fire? Indeed not, Sir! Even so, monks, when the mind is*

¹ Read *piṇḍāpacāyanatā*.

² *Dīgha* iii, 99 f.

³ *Saṃyutta* v, 114.

distracted, it is not the time then to develop the factor of wisdom of investigation into the doctrine : not the time to develop energy . . . rapture, the wisdom factor. What is the reason ? Monks, it is difficult to calm the distracted mind with these states. When, brethren, the mind is distracted, it is time then to develop tranquillity, the wisdom factor, the time to develop concentration, the wisdom factor, the time to develop equanimity, the wisdom factor. What is the reason ? Monks, it is easy to calm the distracted mind with these states.

“ It is as though, monks, a man would wish to put out a big mass of fire and were to throw into it wet grass . . . sprinkle it with dust. Would it be possible, monks, for that man to put out that big mass of fire ? So it would, Sir.”

Here also should be understood the developing of the wisdom factors such as tranquillity by virtue of their respective causes. For this has been said by the Blessed One¹:—“ Monks, there is bodily tranquillity, mental tranquillity. [134] In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of tranquillity not yet arisen, and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of tranquillity already arisen. Likewise, monks, there is the sign of calm, the sign of non-confusion. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of concentration not yet arisen and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of concentration already arisen. Again, monks, there are states which are the occasions of the wisdom factor of equanimity. In them there is much exercising of wise attention, which is the cause of the arising of the wisdom factor of equanimity not yet arisen and leads to the multiplying, increasing, developing, fulfilling of the wisdom factor of equanimity already arisen.”

In this text attention which, having noted well the manner in which tranquillity and so on have already arisen, proceeds by way of their arising is known as “ wise attention ” in the three sentences above.

The sign of calm is a name for calm itself. And in the sense

¹ *Samyutta* v, 104 f.

of non-distraction, the sign of non-confusion is a name for non-confusion.¹

Further, seven states lead to the arising of the wisdom factor of tranquillity:—(i) the partaking of excellent food, (ii) the resorting to fine weather, (iii) the adopting of easy ways of deportment, (iv) the application of equanimity, (v) the avoiding of persons of violent temper, (vi) the companionship of persons of cool temper, (vii) intentness on That (tranquillity).

Eleven states lead to the arising of the wisdom factor of concentration:—(i) the cleansing of the physical basis, (ii) skill in the sign, (iii) the regulating of the controlling faculties, (iv) the occasional checking of the mind, (v) the occasional upholding of the mind, (vi) the gladdening of the dissatisfied mind by means of faith and emotion, (vii) the equanimity of the well-conducted mind, (viii) the avoiding of persons of no concentration, (ix) the companionship of persons of concentration, (x) reflection on Jhāna emancipation, (xi) intentness of That (concentration).

Five states lead to the arising of the wisdom factor of equanimity:—(i) evenmindedness concerning beings, (ii) evenmindedness concerning the complexes, (iii) the avoiding of persons who are fond of beings and complexes, (iv) the companionship of persons evenminded towards beings and complexes, (v) intentness on That (equanimity).

Thus he who produces these states in these ways is said to [135] develop the wisdom factors such as tranquillity. Thus “he checks the mind at the time when it should be checked.”

(6) How “does he gladden the mind at the time when it should be gladdened?” When his mind is dissatisfied through weakness of the motives of understanding or through not getting the bliss of calm, then he agitates it reflecting on the eight objects of emotion. The eight objects of emotion are: birth, old age, sickness, death the fourth, misery of the states of woe the fifth, misery which has its roots in the round of births in the past, misery which has its roots in the round of births in the future, misery which has its roots in the search for food in the present. He produces satisfaction by recalling the virtues

¹ I.e. concentration.

of the Buddha, Law and the Order. Thus "he gladdens the mind at the time when it should be gladdened."

(7) How "does he view the mind with equanimity at the time when it should be so viewed?" When the mind of him who practises thus does not slack, is not excited, not dissatisfied, conducts itself well towards the object, has proceeded along the path of calm, then he has no concern about the upholding, checking and gladdening, as a charioteer has none about an even yoke of horse. Thus he views the mind with equanimity at the time when it should be so viewed.

(8) The "avoiding of persons of no concentration" means the shunning from afar of persons who have never stepped on the path of emancipation, who are engaged in many affairs, and have frivolous hearts.

(9) The "companionship of persons of concentration" means the going from time to time to persons who have traversed the path of emancipation and who have attained concentration.

(10) "Intentness on That" is intentness on concentration. The meaning is, reverence towards concentration, inclination towards concentration, the leaning towards concentration, the sloping towards concentration. Thus this tenfold skill in ecstasy should be fulfilled.

In him who thus fulfils ecstatic skill,
In sign obtained the ecstasy proceeds.
If it should not arise for all he has
In practice done, yet he the wise should not
[136] Forsake the yoke but strive; for so a lad
Cannot in any wise distinction gain
Even in a little thing, if ever he
Has ceased to put forth energy aright.
Therefore the wise man¹ noting well the mode
In which the mind proceeds should oft try hard
Equality of energy to get.
One should uphold the mind that slacks
Ever so little, check the mind
Too strenuous, make it smooth in course.

¹ *Buddho.*

Like bees and other things on pollen,¹ lotus-leaf,
 In thread, and boat, and flask commended is the way.
 From cleaving and inflation wholly setting free
 The mind let him impel it towards the Jhāna-sign.

Here is the setting forth of the meaning: As the stupid² bee knowing that flowers are blossoming in a certain tree and setting out with a terrific speed passes it, and in turning back reaches it when the juice is finished; another stupid bee setting out with a low speed reaches it when the juice is finished; a clever bee, on the other hand, setting out with even speed easily reaches the bunch of trees, takes the juice to its heart's content, and turning it into honey enjoys its taste: likewise as among the students of surgery who are practising surgical work on a lotus-leaf placed in a vessel of water, one stupid student letting fall the knife with speed either cuts the lotus-leaf in two or sinks it in the water; another stupid one out of fear of the cutting and the sinking dare not touch it with the knife; the clever one, on the other hand, makes the stroke with the knife with even force,³ finishes his course, and earns money by doing similar work as occasion arises. Likewise as on an announcement of the king "he who brings cobweb four fathoms long gets four thousand coins," a stupid man draws the cobweb in haste and cuts it here and there; another stupid man through fear of cutting it dare not even touch it with his fingers; the clever man, on the other hand, rolls it from one end on a stick with even force and brings it and gets the reward. Likewise as a stupid [137] sailor who goes full sail when the wind is strong causes the boat to rush off her course; another stupid man who lowers the sails when the wind is low makes the boat remain in the same place; the clever one, on the other hand, goes full sail when the wind is low, half sail when the wind is strong, and reaches his destination in safety. Likewise as when the teacher announces to his pupils, "Who fills the tube without spilling the oil gets reward," a stupid student, greedy of gain,

¹ Read *reṇumhi*.

² Read *acheko* for *aticheko*.

³ Or "shows the mark of the knife-blade," following the footnote.

filling with haste spills the oil; another stupid one through fear of spilling the oil dare not even pour it out; a clever one, on the other hand, fills the tube with even force and gets the reward. Even so when the sign appears a monk makes strong effort saying, "I will quickly attain ecstasy"; but his mind through excessive strenuousness becomes distracted, and he is not able to attain ecstasy. Another person seeing fault in excessive strenuousness gives up the effort, saying, "What is the use of ecstasy to me now?" His mind through over-slackness of energy becomes idle, and he also is not able to attain ecstasy. But he who releases with even force the mind that is slack ever so little from slackness and the distracted mind from distraction drives it towards the sign, and attains ecstasy. One should become like such an one.

With reference to this matter it is said:—

Like bees and other things on pollen, lotus-leaf,
In thread, and boat, and flask commended is the way.
From cleaving and inflation wholly setting free
The mind let him impel it towards the Jhāna-sign.

As he thus drives the mind towards the sign, there arises mind-door-adverting having for its object that very earth device which has appeared by cutting off subconsciousness at the very time when one should think "Now ecstasy will be realized!" and by concentrating on "Earth! earth!" Then come into play four or five flashes of apperception in that object; the last one of them is of the realm of form; the rest are of the realms of sense, with stronger applied and sustained thinking, rapture, bliss, and collectedness of mind than the original classes of consciousness, and are called "preambles"¹ because of their making arrangements for ecstasy. And—just as a place near villages and the like is called a village-neighbourhood, [138] town-neighbourhood—they are called "accesses" (neighbourhoods) from their nearness to or frequenting the neighbourhood of ecstasy. And they are called also "adaptations" as being adapted to preambles of former processes of thought and to higher ecstasy. And the last one

¹ *Parikammānī ti pi.*

of all¹ here is called "adoption"² as concerning the lineage of the limited (of sense) and developing the lineage of the sublime. And, to mention what has been omitted, preamble is the first, access is the second, adaptation is the third, adoption is the fourth. Or, access is the first, adaptation is the second, adoption is the third, ecstatic consciousness is the fourth or fifth. For only the fourth or fifth ecstasizes; and that by means of quick insight and sluggish insight. After that apperception lapses. It is the turn for subconsciousness.³

But Ābhidhammikagotta the Elder, quoting the sutta⁴: "*The previous moral states are a cause by way of repetition of the later moral states*," says that a later state is strong by virtue of the causal relation of repetition; hence there is ecstasy also at the sixth, seventh apperception. That is rejected in the commentaries with the remark that it is merely the Elder's personal view.

But it has been said that there is ecstasy only at the fourth and fifth, after which apperception lapses on account of the nearness of subconsciousness. This statement being made after due deliberation may not be set aside. For as a man running to the edge of a steep cliff, though he wish to stop, cannot stop by putting his foot on the edge but falls down the cliff, so through nearness of subconsciousness it is not possible to ecstasize at the sixth or seventh. Hence there is ecstasy only at the fourth or fifth. Thus it should be understood.

And that ecstasy lasts one conscious moment. For there is no time limit in seven places, namely the first ecstasy, the different kinds of worldly higher knowledge, the four Paths, Fruition immediately after the Path, the subconscious Jhāna in the worlds of form and the formless, the sphere of the neither perceptible nor imperceptible which is in causal relation to trance, the attainment of fruition by one who emerges from trance. Of these, fruition immediately after the Path does not last beyond three moments [139]. The sphere of the neither perceptible nor imperceptible which is in causal relation to trance does not last beyond two moments. There is no

¹ Read *sabbantimam*.

² *Gotra-bhū*: "clan-becomer."

³ *Bhavaṅga*.

⁴ *Tikapattihāna*.

measure of subconsciousness in the worlds of form and the formless. In the rest is only one (moment of) consciousness. Thus there is only one consciousness moment in ecstasy, after which is the lapse into subconsciousness. Then, cutting off subconsciousness, arises adverting for the purpose of reflection on the Jhāna, and then comes the Jhāna reflection itself.

To this extent “*Aloof indeed from sensuous desires, aloof from immoral states, he abides in the attainment of the First Jhāna, wherein is thinking applied and sustained, which is born of solitude, and full of rapture and bliss.*”¹ And so he attains the First Jhāna; which has put away five factors, is endowed with five factors, is of threefold goodness, is possessed of ten characteristics, and has the earth device.

Therein, the phrase “aloof indeed from sensuous desires” means being separated from, being without, having parted from, the desires of sense. And the word “indeed” here is to be understood as having the meaning of assurance. Because it has this meaning it shows the opposition of the First Jhāna to desires of sense, even though they may not exist during the time when one lives in its attainment, and that it is attained only by the rejecting of them.

How? When thus, by being aloof from sensuous desires, assurance is given, this meaning is made clear:—as where darkness exists, there is no lamplight, so this Jhāna does not arise in the presence of sensuous desires, which indeed, are opposed to it. As by abandoning the hither bank, the thither bank is reached, so by abandoning sensuous desires this (Jhāna) is attained. Therefore he made this a matter of assurance.

Here one might object: “But why is this ‘indeed’ spoken with the preceding term (i.e. sensuous desires) and not with the following term (i.e. immoral states)? Can one abide in the attainment of the Jhāna without being aloof from immoral states?” Not thus should the matter be understood. “Indeed” verily is spoken with the preceding term, because Jhāna is an escape from sensuous desires; and Jhāna is so

¹ Formula of First Jhāna, *Dīgha i*, 73 etc.

because it has passed beyond all sensuous conditions, and is opposed to the lust of sense-desires. Accordingly he said, "*From sensuous desires this is the escape, this is the egress.*"¹ [140] The word "indeed" may also be used with the following term, as it is in "*In my dispensation indeed, monks . . . the first (class of) recluse is to be found, the second (class of) recluse is to be found.*"² It is not possible to live in the attainment of this Jhāna without being aloof from those other immoral states, known as hindrances, which are so different from it. Thus assurance should be understood in both the terms. And although, in both the terms, by the common word "aloof" all kinds of aloofness are included, such as that of the corresponding part and so on, yet here only the three, viz. aloofness of body, aloofness of mind and aloofness by way of discarding (the hindrances) are to be understood.

By the term "sense-desires" the desires based on objects of sense are referred to, as in the Niddesa³: "*What are the desires based on objects, delightful and lovely?*" And in that text and in the Vibhaṅga⁴ these are said to be sense-desires of our lower nature,⁵ e.g. "*The desire that is purpose, lust, lust of the senses, intention, lust, lustful intentions . . . these are called sense-desires.*" All these also should be understood as included. This being so, the meaning of "aloof indeed from sense-desires" ought also to be "aloof indeed from sense-desires based on objects," by which bodily aloofness is meant. "Aloof from immoral states"—the proper meaning of this is "separated from the sense-desires based on the vices or all the immoral states," by which mental aloofness is expressed. By the former phrase (i.e. "aloof indeed from sense-desires"), because it has been said to be aloof from the sense-desires based on objects, therefore it is clear that the pleasure of enjoying such sense-desires has been given up. By the second phrase (i.e. "aloof from immoral states"), because it has been said to be aloof from the sense-desires based on the vices, it is clear that the bliss of renunciation has been comprehended. Thus from their being said to be aloof from sense-desires based

¹ *Digha* iii, 275.

² *Majjhima* i, 63; *Aṅguttara* ii, 238.

³ *Nid.* i, 1.

⁴ Page 256; *Nid.* 2.

⁵ *Kilesā*.

on objects and on the vices, by the first of the two phrases is clearly shown the relinquishment of the basis of the vices, by the second that of the vices; by the first is shown the giving up of the condition of frivolity, by the second that of foolishness; by the first is shown the purity of motive, by the second the fostering of the wish.¹

Thus far, in the phrase "from sense-desires" we have the method for the portion including sense-desires based on objects. In the portion including sense-desires of the vices, "sense-desires," variously considered as desire, lust and so on are the purpose of those desires. [141] This, though it is included among immoral states, is taken separately, as being opposed to Jhāna in the same way as it is said in the Vibhaṅga²: "*Herein what is the sensuous desire which is the purpose thereof?*" Or it is taken in the first phrase as being sensuous desires of the vices, and in the second phrase as being included in things immoral. And the plural "from sense-desires," not the singular, is used to show its manifold nature. And although other states are immoral, only the "hindrances" are spoken of as showing the opposition to, hostility of the higher Jhāna-factors in the same way as is said in the Vibhaṅga²: "*Herein which are the immoral states? Sensuous desire,*" and so on. For it is said that the hindrances are opposed to the Jhāna-factors, which are hostile to them and dispel³ and destroy them. Likewise it is said in the Peṭakopadesa,⁴ that concentration is opposed to sensuous desires, rapture to ill-will, applied thinking to sloth and torpor, bliss to flurry and worry, sustained thinking to perplexity. Thus the former phrase "aloof indeed from sensuous desires" expresses separation from, by way of discarding of, sensuous desire; the latter—"aloof from immoral states"—expresses separation from the five hindrances. And if we include what has not been (explicitly) included, separation by discarding is stated, in the first and second phrases, respectively of sensuous desire and of the remaining hindrances; of greed which is one of the three

¹ See *Expositor* 220, n. 3.

² Page 256.

³ Read *viddhamśakāni*.

⁴ A first edition of this work is being prepared for the Pali Text Society by Mr. Helmer Smith.

immoral roots with the pleasures of the five senses for object, and of hate and delusion (the other immoral roots) with the bases of vexation etc. for object; of sensuality as "flood," "bond," "bane," "clinging," "the physical knot" of covetousness, the lust of desire as a "fetter" among the "floods" etc., and of the remaining floods, bonds, banes, clings, knots, and fetters; of craving and states associated with it, and of ignorance and states associated with it; and also of the eight states of consciousness associated with greed, and of the remaining four immoral states of consciousness.¹ So much then for the setting forth of the meaning of "aloof indeed from sensuous desires and aloof from immoral states."

Now having so far shown the factor eliminated in the First Jhāna, the clause "wherein is thinking applied and sustained" is now stated to show the factors associated with it.

[142] Therein "applied thought" is "thinking about."² It is said to be the pre-cending (of the mind). Its characteristic is the lifting of consciousness on to the object.³ It has the function of impinging, of circumimpinging. And so by applied thinking the student is said to strike mentally, at and around the object. Its manifestation is bringing the mind near to its object.

"Sustained thinking" is (lit.) "going about," said to be the driving on of the object. It has threshing out (or contemplation) of object as characteristic, the linking of co-existent states to the object as function, and continuous binding as its manifestation. Although there is in some (consciousness) the non-separation of applied and sustained thinking, the former is the first incidence of the mind on to the object, as it were the striking of a bell, because it is more gross than and runs before (the latter). The latter is the subsequent binding of consciousness on to the object, as it were the reverberation of the bell, because it is more subtle and of the nature of repeated threshing of the object. Of the two, applied thinking possesses vibration.⁴ When it first arises,

¹ *Dhammasaṅgaṇī*, §§ 365 ff.

² *Vitakkanam*. See parallel discussion in *Expositor* 151 f.

³ *Dhammasaṅgaṇī*, § 7.

⁴ *Vipphāravā*.

it is as a state of mental thrill, like the flapping of the wings of a bird about to fly up in the air, and like the alighting in front of the lotus of a bee with mind intent on the perfume. Sustained thinking is of a calm tenor, without much mental thrill, like the planing movement of the wings of a bird in the sky, and the gyrating of the bee about the lotus on which it has alighted. But in the Commentary on the Dukanipāta¹ applied thinking, as a lifting of the mind on to the object, is likened to the movement of a big bird in the sky, taking the wind with both wings and keeping them steadily in a line (for it advances bent on a single object). Sustained thinking, on the other hand, should be understood as like the movement of the flying bird flapping its wings to take the wind; for it has been said to be of the nature of threshing or contemplating of the object. It is a very fitting term to use for a continuous process. The difference between the two is plain in the first and second Jhānas. Further as when a man holds firmly by one hand a dirty copper bowl, and with the other scrubs it with a brush soaked in soap-powder and oil, applied thinking is like the firmly holding hand, and sustained thinking the scrubbing hand. So too, as the potter twirls the wheel by the stroke of the handle and makes the pot [143], applied thinking is like the hand pressing the clay down, sustained thinking the hand turning it to and fro.² Again, the lifting of applied thought is like fixing the thorn (or peg), in making a circle, in the middle and the contemplating sustained thought the circumambulating thorn outside. It has been said that, as a tree is found with its flowers and fruits, so this Jhāna occurs with applied and sustained thinking. And in the Vibhaṅga the teaching, as determined in a personal way is given thus:—“*One is endowed with, possessed of, this applied thinking, this sustained thinking*” etc.³ But the meaning there is to be understood as in this passage.

In the term “born of solitude,” the meaning is separation, solitude, freedom from the hindrances. Or it means “solitary,” “separated.” The group of states associated with Jhāna and

¹ Manorathapūraṇī on *Āṅguttara i*, 53, § 3.

² The *Tīkā* reads *saṃsaranahattho*.

³ Page 257.

separated from the hindrances is the meaning. And "born of solitude" is born from that solitude or in that solitude.

In "rapture and bliss" rapture is that which expands (fattens). It has expanding as characteristic, the thrilling of body and mind or suffusion as function, and elation as manifestation. Rapture is of five kinds: the lesser thrill, momentary rapture, flooding rapture, transporting rapture, all-pervading rapture. Of these the lesser thrill is only able to raise the hairs of the body. The momentary rapture is like the production of lightning moment by moment. Like waves breaking on the seashore, the flooding rapture descends repeatedly on the body and breaks. Transporting rapture is strong, and lifts the body up to the extent of launching it into the air. Thus the Elder Mahātissa¹ residing at Punṇavallika went on the full moon day at eventide into the courtyard of the shrine, saw the moonlight, and turning to the Great Shrine, called up transporting rapture, with the Buddha as object of thought, and by virtue of having habitually dwelt upon the vision, at the thought "In such an hour, lo, the four assemblies salute the Great Shrine"—on the cemented floor rose into the sky like a spinning painted top and stood even in the courtyard of the Shrine. Likewise a certain daughter of noble family in Vattakālaka village, the support of Girikaṇḍaka Monastery, soared into the sky also by strong transporting rapture when thinking of the Buddha. It is said that the parents going in the evening to the monastery to hear the Doctrine [144] said "Dear, thou art heavily burdened; it is not the time for thee to be walking; thou art not able; we shall hear the Doctrine and make merit for thee," and went. Though she wanted to go, she could not disregard their words, and remained behind in the house. She stood on the floor of the house and, looking by moonlight at the courtyard of the Shrine against the sky at Girikaṇḍaka, saw the offering of lamps to the Shrine and the four assemblies doing honour to the Shrine by garlands and scented perfumes etc. and walking round and round, and she heard the sound

¹ *Expositor*, p. 153. Cf. Mrs. Rhys Davids, *Buddh. Psychology* (1914, 1924), p. 189.

of the mass-chanting of the Brotherhood. Then to her occurred the thought: "Blessed indeed must be those who can get to the monastery and walk in such a courtyard, and hear such sweet religious discourse!" and to her, looking at the Shrine rising like a mass of pearls, arose transporting rapture. She soared into the air, and descending therefrom to the courtyard earlier than her parents, saluted the Shrine, and stood listening to the Doctrine. Then her parents coming asked her: "Dear, by which way didst thou come?" "Dear parents, by the sky I came and not by the road." "Dear, by the sky only saints, purged of the cankers, go. How couldst thou have come?" Thus questioned, she said, "As I stood looking at the Shrine in the moonlight, there arose in me a strong rapture while I was thinking on the Buddha. Then I knew not whether I stood or sat, but I laid hold of a sign, and sprang into the sky, and stood in the courtyard of the Shrine." So far can transporting rapture work.

When all-pervading rapture arises, the whole body is completely surcharged, blown like a full bladder, or like a mountain cavern pouring forth a mighty flood of water. This fivefold rapture, becoming pregnant and maturing, consummates the twofold serenity of mental factors and of consciousness; serenity, becoming pregnant and maturing, consummates the twofold bliss, bodily and mentally; bliss, becoming pregnant and maturing, consummates the threefold concentration:—momentary concentration, access-concentration and ecstatic concentration. Of the fivefold rapture this is the all-pervading rapture, which, being the root of ecstatic concentration, goes on growing and reaches association with concentration. This is the rapture meant here.

[145] Now the other term "bliss" (or ease) is being blissful.¹ Or, bliss is that which thoroughly eats up or uproots the ills of body and mind. It has the characteristic of being pleasant, the development of associated states as its function, and showing favour to the same as its manifestation. Although in some kinds (of consciousness) rapture and bliss are not dissociated, rapture is delight in the attaining of the desired

¹ *Sukhanam*.

object, bliss is the enjoyment of the taste of what is attained. Where rapture is, there is bliss: but where bliss is, there is not of necessity rapture. Rapture is classed under the aggregate of mental coefficients, bliss under the aggregate of feeling. Rapture is like a weary traveller who hears or sees water or a shady wood. Bliss is as the enjoying the water or entering the forest shade. In fact the description (of the two terms) on this or that occasion is well illustrated. And this rapture and this bliss belong to or exist in this Jhāna; hence it is said to be "full of the bliss of rapture." Or, *pīṭisukham* means rapture and bliss, like "Dhamma-Vinaya" etc. There is the rapture and bliss born of solitude of, or in, this Jhāna; hence "born of solitude, full of rapture-bliss." For verily as the Jhāna is born of solitude, so in it the rapture and bliss are also born of solitude and are obtainable in it. Therefore it is proper to say "Born of solitude and full of rapture-bliss" as one term. But in the Vibhaṅga¹ it has been said in this way: "*This bliss is accompanied by this rapture*" etc. The meaning, however, is to be understood as in this passage.

"First Jhāna." This term will become plain later on (p. 173).

"In the attainment" is said to mean "having approached," "having reached," or "having fulfilled," "having accomplished." In the Vibhaṅga,¹ "having attained" is said to mean the getting, gaining, obtaining, reaching, touching, realizing, attaining of the First Jhāna. There also the meaning is to be understood in the same way.

"He abides" means that he is endowed with the Jhāna, the various kinds of which have been already distinguished by the mode of behaviour corresponding to that Jhāna, and that he has accomplished the function, progress, preservation, regulation, maintenance, moving, abiding of a personality. For this has been said in the Vibhaṅga² that "he abides" means, he functions, [146] progresses, preserves, regulates, maintains, moves, abides. Hence "he abides."

And in the statement "has put away five factors, is endowed with five factors" the removal of the five factors is to be understood by way of eliminating the five hindrances: sense-

¹ Page 258.

² Page 252.

desire, ill-will, sloth-torpor, flurry-worry, perplexity. For when these are not removed, the Jhāna does not arise; hence they are called its eliminated factors. There are indeed other immoral states that are eliminated at the Jhāna-moment, but these especially are harmful to the Jhāna. For the mind that lusts after many things through sense-desire is not concentrated on one object; or, being overcome by sense-desire, it does not enter upon the progress (of Jhāna) in order to put away the sensuous element. And the mind that is harassed by ill-will concerning an object does not proceed at once. The mind that is overcome by sloth and torpor is unwieldy. Obsessed by worry and flurry it does not repose, but flits about. Struck by perplexity it does not go on the path that leads to the attainment of Jhāna. Thus as especially dangerous to the Jhāna are they spoken of as the eliminated factors.

And because applied thinking applies the mind to the object and sustained thinking keeps it continually engaged, rapture brings about the expanding and bliss the developing of the mind whose motives for non-distraction have been accomplished by those two kinds of thinking. The bringing to pass of this is due to that very success in motive. And afterwards collectedness, favoured by the applying, continual binding, expanding and developing of these four states,¹ places evenly and well, on a single object, the mind with the remaining associated states.² Therefore endowment with the five factors is to be understood by way of the arising of these five: applied and sustained thinking, rapture, bliss, collectedness of mind. For when they arise, Jhāna arises; hence they are called its five endowing factors. Therefore it should not be held that there is any other Jhāna which is endowed with these. As by virtue of just the factors an army is called fourfold, and music fivefold, and the Path eightfold—so this Jhāna is said to be [147] of five factors, or endowed with five factors, just by virtue of its factors. And though these five factors exist at the access-moment, yet they are stronger than the original consciousness. But here they are stronger than the access, having acquired the characteristics of the realm of form. For here applied thinking arises

¹ I.e. applied and sustained thinking, rapture, bliss. ² E.g. contact.

lifting the mind on to the object in a decidedly clear manner; sustained thinking arises threshing the object very much; rapture-bliss arises suffusing all parts of the body. Hence it was said "*There is no part of the body that is not diffused with rapture-bliss born of solitude.*"¹ Collectedness of mind also arises touching the object well,² as the lid above touches the surface of the box below. This is the difference of these from the others.

Among the factors, although collectedness of mind is not shown in this reading, as "wherein is thinking applied and sustained," yet it is a factor, as is stated in the Vibhaṅga³: "*Jhāna is applied thinking, sustained thinking, rapture, bliss, collectedness of mind.*" Whatever may have been the intention of the Blessed One in making the outline, it is revealed in the Vibhaṅga.

In "Of the threefold goodness, possessed of ten characteristics," the threefold goodness is by way of the beginning, middle and the end. And the possession of the ten characteristics is to be understood by way of the characteristics of the beginning, middle and end.

Here this is the text: "The purity of progress of the First Jhāna is the beginning; the developing of equanimity is in the middle; the thrill (over the result) is the end."

"The purity of progress of the First Jhāna is the beginning"—how many characteristics are there of the beginning? There are three characteristics of the beginning. There is that hindrance to the Jhāna from which the mind is purified. Owing to its purified state the mind practises the middle sign of calm; owing to such practice the mind rushes on to the sign.⁴ Whatever the purifying of the mind from the hindrance, whatever the practising by the mind, through its purified state, of the middle sign of calm, and whatever the rushing thereon of the mind through such practices—the purity of progress of the First Jhāna is the beginning, of which these are the three characteristics. Hence it is said that the First Jhāna is good in the beginning and possesses three characteristics.

¹ *Dīgha* i, 73.

³ Page 257.

² Read *ārammaṇe supphusitā*.

⁴ Or the ecstasy.

[148] “The developing of equanimity of the First Jhāna is in the middle,”—how many characteristics are there of the middle? There are three characteristics of the middle. One regards with equanimity the purified mind; the mind that is practised in calm; the mind that is established on a single object. Whatever the equanimity with which one regards the purified mind, regards the mind practised in calm, regards the mind established on a single object,—the developing of equanimity of the First Jhāna is in the middle. These are the three characteristics of the middle; hence is it said that the First Jhāna is good in the middle and possesses three characteristics.

“The thrill of the First Jhāna is the end.” How many characteristics are there of the end? There are four characteristics of the end. There is thrill in the sense of the states which have arisen in the Jhāna not exceeding one another; the thrill in the sense of the controlling faculties having one and the same function; the thrill in the sense of possessing energy favourable to those two senses; the thrill in the sense of resorting (to the aforesaid states); the thrill of the First Jhāna is the end, of which these are the four characteristics. Hence it is said that the First Jhāna is good in the end and possesses four characteristics.

Some¹ explain that there (in the text) purity of progress means access with its constituents, developing of equanimity means ecstasy, and thrill means reflection. But because it is said in the text that collectedness of mind enters into purity of progress, is developed by equanimity, and is thrilled by insight, therefore purity of progress is to be understood by way of coming within ecstasy, developing of equanimity by way of the function of evenmindedness, thrill by way of the accomplishing of the function of knowledge which is cleansed when the states are seen not to exceed one another and so forth. How? For the mind is purified of whatever group of vices called “the hindrances” obstruct the Jhāna on the occasion when ecstasy arises. Owing to such purification, it is freed from obstruction and enters upon the middle sign

¹ E.g. the Abhayagiri scholars, *Expositor* 3, n. 2.

of calm. And ecstatic concentration which proceeds evenly¹ is the middle sign of calm.

Then the previous (adoptive) consciousness, rendering immediate service to ecstasy, and [149] approaching truth in the manner of bending towards a single continuity, enters upon (practises) the middle sign of calm. Owing to such practice and approach towards truth, it rushes on to the sign. Thus purity of progress is to be understood as accomplishing the real attributes² in the previous consciousness, and by way of the arrival at the moment of genesis of the First Jhāna. And since there is no purifying again of the mind that has been purified, one does not worry about purification, and regards the purified mind with equanimity. Not worrying about the readjusting of the mind which, by reaching calmness, is progressing in calm, one regards such a mind with equanimity. Not worrying about establishing on a single object the mind that owing to its progress in calm has put away the society of the vices, one regards such mind with equanimity. Thus the developing of equanimity is to be understood by way of the functioning of evenminded indifference.

And those pairs of states called concentration and understanding which are produced there, in the developing of equanimity, and which proceed without exceeding one another, and those faculties such as faith which, being freed from the various vices, have one and the same function in emancipation, and that energy which one puts forth, fitting and suitable, to the end that the states may not exceed one another, and may have one and the same function, and that recourse which is had at the moment of the genesis of the Jhāna-consciousness—because all these conditions are accomplished by being thrilled, purified, cleansed, according as one sees by knowledge the various evils and advantages in the vices and in their purification, therefore has it been said that “thrill” is to be understood by way of the accomplishing of the functions of knowledge (insight) which is cleansed when the states are seen not to exceed one another, and so forth.

¹ I.e. free from sluggishness and excitement (*līna, uddhacca*).

² E.g. thorough purification, attainment of the middle sign of calm, rushing forth.

There, in that consciousness, because knowledge becomes manifest by virtue of equanimity,—as has been said: “So by virtue of equanimity he regards satisfactorily with equanimity the mind that is upheld; by virtue of understanding the faculty of understanding is abundant; by virtue of equanimity the mind is freed from the various vices; by virtue of emancipation and understanding the faculty of understanding is abundant; from being emancipated the states have one and the same function; in the sense of having one and the same function is culture,”—therefore the thrill, as having become the function of knowledge, is stated to be the end (of Jhāna).

Now in “he attains the First Jhāna . . . which is the earth-device,” “First” is the numerical order. “First” also [150] is the first to have arisen. “Jhāna” is so called from its examining the object and extinguishing the opposing (hindrances).¹ The circular portion of earth is called “earth-device” as representing the entire earth. The after-image obtained in dependence upon that disc of earth is also called the earth-device; so also is the Jhāna obtained in that image. Of these three meanings Jhāna is to be understood as having the earth-device according to this last meaning. With reference to this it is said that “he attains the First Jhāna . . . which has the earth-device.”

When this is thus attained, the student should note the conditions like a hair-piercing archer, or a cook. For just as a very skilful archer, in shooting at the hair, is aware of the way in which he takes his steps, holds the bow, the bow-string and the arrow at the time when he pierces the hair, thus, “Standing in this position, holding thus the bow, thus the bow-string, and thus the arrow, I pierce the hair,” and ever afterwards would not fail to fulfil those conditions that he might pierce the hair,—even so should the student note the conditions such as suitable food, thus, “Eating this kind of food, following such a person, in such a dwelling, in this mode, at this time, I attained to this Jhāna.” And so, even though he may lose the concentration by fulfilling those conditions, he will be able to induce it again, and dwelling on that concen-

¹ For a fuller discussion see *Expositor* 222 f.

tration which he has not yet felt, enter into ecstasy again and again.

And as a clever cook, in serving his master, notes the kind of food that he relishes, and henceforward serves it and gets gain, so this one too notes the conditions, such as nourishment, at the moment of attaining the Jhāna, and in fulfilling them gets ecstasy again and again. Therefore like the hair-piercing archer and the cook, he should note the conditions. And this has been said by the Blessed One: "*It is as though, monks, a cook, wise, experienced, clever, should serve the king or the king's minister with curries of various sorts, distinctly sour, [151] distinctly bitter, distinctly pungent, distinctly sweet, astringent, not astringent, salty, saltless. And, monks, that¹ cook who is wise, experienced, clever, takes the hint of his master, 'To-day this food pleases my master, he stretches out his hand for this, he takes much of this, he speaks in praise of this. To-day this distinctly sour curry pleases my master, he stretches out his hand for the sour curry, he takes much of the sour curry, he speaks in praise of the sour curry . . . he speaks in praise of the saltless curry.'* And, monks, that friend, the wise, experienced and clever cook, gets clothing, gets wages, gets presents. And why? Because, monks, that wise, experienced, clever cook takes hint by his master. Even so, monks, here a wise, experienced, clever monk who, zealous, thoughtful, mindful, has overcome covetousness and grief in the world, lives seeing the body in the body . . . feelings in feelings . . . mind in mind . . . seeing ideas in ideas. As he lives seeing ideas in ideas, his mind becomes concentrated, the vices are put away, the which² he lays to heart. And, monks, that wise, experienced, clever monk gets comfort in this very life, gets mindfulness and comprehension. And why? Because, monks, the wise, experienced, clever monk attends to the signs of his own mind."³ But by attending to the sign and again fulfilling the conditions, the student just attains ecstasy, but not for long. Persistence is brought about by the thorough purification of states which obstruct concentration.

¹ Or that friend, reading *sakho*.

² Read *so tam*.

³ *Samyutta* v, 151 f.

For that monk who enters into Jhāna without quite discarding sense-desire, by reflection and so forth on the evils of sensuality, without quite tranquillizing physical troubles by physical repose, without quite dispelling sloth and torpor by attending and so forth to the element of exertion, without quite uprooting [152] flurry and worry by attending and so forth to the sign of calm, without quite purifying the other obstructions to concentration, quickly comes out of it, like a bee that has entered its uncleaned abode, and like a king who has entered an untidy garden. But whoso enters into Jhāna, after thoroughly purifying the states obstructive of concentration, abides in his attainment the whole day like a bee that has entered its well-cleaned abode, or like a king who has entered a well-tidied garden. Hence said the Ancients:—

*One should dispel desire for sense, ill-will,
And worry, torpor, doubt as fifth, with mind
Delighting in seclusion, as a king
Delights on entering a clean retreat.*

Therefore he who desires persistence should enter into Jhāna having purified the obstructing states.

For abundant growth of mind-culture he should increase the after-image as it is acquired. There are two stages of increasing it: access or ecstasy. For he should increase it after attaining access, and also after attaining ecstasy. He should increase it without fail on one or the other occasion. Hence it is said that he should increase the after-image as it is acquired.

This is the way in which it should be increased: The yogi should not increase the sign as he would increase a bowl, a piece of cake, food, a creeper, or cloth. But as a cultivator marks off with the plough the portion to be ploughed, and ploughs within the limits, or as monks marking the boundaries first note the limits and then mark the boundaries, so he should mark off mentally as much as one finger, and in due order two fingers, three fingers, four fingers, of the sign as it is acquired, and increase it according to the limit. He should not

increase it without making the limits. Then he should increase it to the limits of a span, a cubit, a monastery-front, a cell, a monastery, and to the limits of a village, a market-town, a province, a kingdom, the ocean [153], a world-system, or even more than that. For as young swans, once their wings have grown, exercise themselves by flying up little by little into the sky, and after due course go near the sun and moon, even so the brother, increasing the limits of the sign in the way described, increases it even beyond the limits of a world-system. The sign, in places where it is increased, is like ox-hide beaten with a hundred sticks on high ground, low ground, river-bed, difficult path, mountainous and uneven places. A beginner who has attained the First Jhāna should enter repeatedly into the after-image, but should not reflect on it much. For to him who reflects on it much, the Jhāna-factors appear coarse and weak. And, so arising, they do not become the cause of effort for higher Jhāna. And he, not being familiar with the Jhāna, falls from the First Jhāna in spite of his efforts; and he is not able to attain the Second Jhāna. Hence said the Blessed One: "*Suppose, monks, a cow of the mountains were foolish, inexperienced, not knowing her pasture-field, stupid in roaming the uneven mountain-places. It might occur to her thus, 'How if I were to go to a place I have never been to, eat grass I have never yet eaten, drink water I have never yet drunk?' And she were to lift the hind leg without planting her fore leg firmly. She would not get to the place she had never been to, would not eat the grass she had never yet eaten, would not drink the water she had never yet drunk. And she would not easily get back to the place where the thought had occurred to her, 'How if I were to go . . . drink water I have never yet drunk?' Why should it be so? Because, monks, the mountain cow is foolish, inexperienced, does not know her pasture-field, is stupid in roaming the uneven mountain-places. Even so, monks, here a monk, foolish, inexperienced, not knowing the right pasture, not skilled in the idea, 'aloof indeed from sensuous desires . . . in the attainment of the First Jhāna' does not follow the sign, does not develop, increase, or place it on a firm foundation.. He thinks thus, 'How if from the suppression*

of applied and sustained thought . . . I were to live in the attainment of the Second Jhāna? [154] *He is not able from the suppression of applied and sustained thought . . . to live in the attainment of the Second Jhāna. He thinks thus, 'How if, aloof indeed from sensuous desires, . . . I were to live in the attainment of the First Jhāna?' He is not able, aloof indeed from sensuous desires . . . to live in the attainment of the First Jhāna. Monks, he is called a monk fallen on both sides, lost on both sides. He is like, monks, that cow of the mountains, foolish, inexperienced, not knowing her pasture-field, stupid in roaming the uneven mountain-places.'*¹

Therefore he should first of all habitually practise the First Jhāna in five ways. These are the five habits: adverting, entering, establishing, rising, reflecting. He adverts to the first Jhāna wherever he pleases, whenever he pleases, so long as he pleases; there is no sluggishness in the adverting. This is the adverting-habit. He enters into the First Jhāna wherever he pleases . . . ; there is no sluggishness in the entering. This is the entering-habit. So should the rest also be treated in detail.

And this is the setting forth of the meaning here: In him who, rising from the First Jhāna, adverts first to applied thought, and has cut off the subconsciousness, four or five (moments of) apperception come into play with applied thought as object immediately after the uprisen adverting. Then arise two (moments of) subconsciousness[es], then again adverting with sustained thought as object, and then the apperceptions as just described. Thus when he is able to send out the mind immediately among the five Jhāna-factors, then his adverting habit is accomplished.

And this accomplished habit was obtained in the Blessed One's Twin Miracle. By others it is obtained at such time (as it is produced). There is no adverting-habit quicker than this. Entering-habit is ability to enter quickly as in the taming of Nandopananda the Nāga king by the Venerable Mahāmoggallāna.² Ability to put forth Jhāna in one snap-

¹ *Aṅguttara* iv, 418 f.

² Cf. *Jāt.* v, 126; *Divy.* 395; *J.P.T.S.* 1891, p. 67; *J.R.A.S.* 1912, 288.

ping of the fingers, or in a time equal to ten snappings of the fingers, is the establishing-habit. Likewise ability to rise lightly is the rising-habit. To show both of these, the story of Buddharakkhita the Elder should be told.

[155] For this Elder, eight years after his ordination, was once seated in the midst of thirty thousand monks who were possessed of psychic powers, and had come to minister to the sick Elder Mahārohanagutta at Therambatthala.¹ He saw the king of the Supanna birds dashing across the sky with intent to seize the king of the Nāgas who was offering rice-gruel to the Elder, and immediately² created a mountain into which, catching him by the arm, he made the Elder enter. The king of the Supannas struck the mountain and flew away. The Elder said, "Friends, if Rakkhita had not been here, all of us would have deserved blame."

The reflecting-habit has been spoken of in the adverting-habit. For the apperceptions that arise immediately after adverting are the apperceptions of reflection.

He who is well practised in these five habits, rising from the familiarized First Jhāna, sees fault therein:—"This attainment has the hindrances for near enemy; its factors are weak owing to the grossness of applied and sustained thought." He should attend to the Second Jhāna because of its calmness, and strive to attain it, giving up hankering after the First. When applied and sustained thought appears gross, and rapture-bliss and collectedness appear calm to him as, mindful and comprehending after rising from the First Jhāna, he reflects on the Jhāna-factors, then, as he attends repeatedly to the after-image, thinking, "earth! earth!" in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness, announcing "Now the Second Jhāna will arise," and having that very earth-device for object. Then in that object four or five (moments of) apperception operate, the last of which is of the realm of form, belonging to the Second Jhāna. The rest are of the realm of sense such as have already been described.

¹ Burmese texts read Therappattalene, "the cave where the Elder Mahinda first stopped."

² Read *tāvad eva*.

To this extent “he abides in the attainment of the Second Jhāna which, from the suppression of applied and sustained thought, is subjective, tranquillizing, develops the supreme exaltation of mind, is without applied thought and without sustained thought, born of concentration, full of rapture-bliss.”¹

And so he attains the Second Jhāna, which has put away two factors, is endowed with three factors, of the threefold goodness, possessed of ten characteristics, and having the earth-device.² [156] Therein “from the suppression of applied and sustained thought” means “owing to the suppression, the transcending of these two: applied and sustained thought, they not being manifested from the moment when the Second Jhāna begins.” Not only are all the mental factors of the First Jhāna not present in the Second Jhāna, but even those that are present—contact and so on—are different. It is through the transcending of the gross element, that there is the attainment of the other Jhānas, the Second and so on beyond the First. And it should be understood that it was to show this meaning that the words “from the suppression of applied and sustained thought” were said.

“Subjective” (*ajjhata*) here means “personal.” But in the Vibhaṅga just this is said: “*subjective means self-referring.*”³ And because “personal” is intended, therefore that which is one’s own, produced in one’s continuity,⁴ is to be here understood.

Next, “tranquillizing”:—faith is said to be tranquillizing. Through connection with it, the Jhāna also is said to be tranquillizing, as a cloth steeped in indigo is called indigo. Or, because this Jhāna tranquillizes the mind, owing to its union with faith and the suppression of the disturbing applied and sustained thought, therefore is it called “tranquillizing.” In this second sense the construction is to be understood as “the tranquillizing of mind.” In the former sense, “of mind” is to be construed as “with supreme exaltation,” this being the connected meaning:—“alone”⁵ it rises above (*udeti*)—

¹ Formula of Second Jhāna.

² Or “the Second Jhāna which has the earth-device for object.”

³ Page 258. “Self-referring” is *Paccattam*; “personal” is *niyakam*.

⁴ *Santāne*.

⁵ Lit. “one,” *eko*.

this is *ekodi* (exalted). "No longer overgrown by applied and sustained thought, it rises up at the top as the best" is the meaning; for in the world what is best is also called one (unique, *eko*). Or, it may also be said that, as deprived of applied and sustained thought, it rises up (*udeti*) single, or companionless. Or again, it raises (*udi*, *udāyati*) associated states, that is to say, causes them to rise. "One" in the sense of "best," and "exalted" in the sense of "raising" give us *ekodi*:—"supremely exalted," which is a synonym for concentration. But this Second Jhāna develops, increases the exaltation, therefore is it called *ekodibhāva*, "supreme exaltation." And as it is of mind and not of an entity, or a living principle, it has been said to be "unique exaltation of mind."

[It may be objected:—] Is not this faith and this concentration, called "uniquely exalting," present in the First Jhāna also? Why *this* tranquillizing only, and unique exaltation of mind? The answer is:—That First Jhāna, [157] being disturbed by applied and sustained thought, is not quite clear, but is like water full of big and little waves; therefore it is not said to be tranquillizing, though there be faith in it. And because it is not quite clear, concentration in it is not well manifested,¹ therefore unique exaltation is not ascribed to it. But in the Second Jhāna, owing to the absence of the impediments of applied and sustained thought, faith having got its opportunity is strong, and concentration, by attaining intimate alliance with strong faith, is manifested. Therefore in this way should the formula be understood. But in the Vibhaṅga² only this much is said, that tranquillity is faith, believing, confiding, assuring; and that unique exaltation of mind is [defined as right concentration:—] "*that mental persistence . . . right concentration.*" The explanation given above, however, should be understood as not going against, but indeed coinciding, concurring with the meaning given in the Vibhaṅga.

"Without applied and without sustained thought":—from being removed by culture, there is no applied thought in this Jhāna; hence "without applied thought." Similarly, it is

¹ "Like fish in muddy water," says the *Tīkā*.

² Page 258.

“without sustained thought.” And in the Vibhaṅga¹ it is said:—“*this applied thought and this sustained thought are calmed, quieted, suppressed, terminated, exterminated, destroyed, completely destroyed, dried up, quite dried up, finished; hence ‘without applied and without sustained thought.’*”

Here it may be said:—Is not this meaning determined by the phrase “from the suppression of applied and sustained thought”? Then why is it repeated as “without applied and without sustained thought”? True, the latter meaning has already been determined. Yet the repetition does not show merely the meaning of the former phrase. Have we not said that, from the transcending of the gross factor, there is an attainment of the other Jhānas, the second and so on beyond the First?² To show this, it is said that the Second Jhāna tranquillizes the mind because of the suppression of applied and sustained thought, and not because of the murk of our lower nature (as at the moment of access). Because of the suppression of applied and sustained thought it develops unique exaltation, and not, like the access in Jhāna, because of the removal of the hindrances, and also not, like the First Jhāna, because of the manifestation of the factors. Thus this phrase shows the condition of tranquillity and unique exaltation. Moreover, this Second Jhāna is without applied and without sustained thought, because they are suppressed. Herein it is unlike the Third and Fourth Jhānas, and unlike visual cognition, which are without applied and without sustained thought, these being absent. Thus it also shows the condition³ of being without applied and without sustained thought, and not merely the fact of their absence. [158] But the phrase “without applied and without sustained thought” merely shows absence of these, therefore, having said the former phrase, we may also say the latter phrase.

“Born of concentration” means born of the concentration of the First Jhāna, or of the associated concentration. Of the two, although the First Jhāna is also born of the associated concentration, nevertheless only the Second Jhāna is worthy

¹ Page 258.

² See above, p. 179.

³ In the identical passage *Expositor* 228, l. 1, “Effect” should read “condition” as here.

of being called concentration, because of its freedom from the disturbing applied and sustained thought, because it is quite unshakable, and because it is well clarified. Therefore, to speak its praises, it is said to be born of concentration.

“Full of rapture-bliss”—this is as said above.

“Second” is by numerical sequence. It is the second to have arisen; and also it is the second to be entered into. In what is said as “has put away two factors, is endowed with three factors,” the first phrase is to be understood as the removal of applied and sustained thought. They are not removed at access in this Jhāna, as the hindrances are removed at the access-moment of the First Jhāna. Only at the moment of ecstasy does this Second Jhāna arise without them. Therefore are they called its eliminated factors.

The endowment with three factors is to be understood by way of the arising of these three: rapture, bliss, collectedness of mind. Therefore what is said in the Vibhāṅga,¹ viz. “*Jhāna is tranquillity, rapture-bliss, collectedness of mind,*” has been said by metaphor to show the Jhāna together with its constituents. But directly speaking, apart from the tranquillizing faith, the Jhāna has three factors by way of the factors which have acquired the characteristic of scrutinizing. As has been said, “*What at that time is the threefold Jhāna? Rapture, bliss, collectedness of mind.*”² The rest is as has been said in the First Jhāna.

And when thus the Second Jhāna is attained, the student ought to be well practised in the five habits as said above and, rising from the familiarised Second Jhāna, he should see faults therein:—“This attainment has the near enemy in applied and sustained thought. Its factors are weak owing to the grossness of rapture, which is described as ‘that rapture which therein is frivolity of mind and owing to which the Jhāna is declared to be gross.’” He should attend to the Third Jhāna because of its calmness, and strive to attain it, giving up hankering after the Second. And when rapture appears as gross, and bliss and collectedness appear as calm to him, as, [159] mindful and aware after rising from the

¹ Page 258.

² Cf. *Vibhāṅga*, page 264

Second Jhāna, he reflects on the Jhāna-factors; then, as he attends repeatedly to the after-image as “earth! earth!” in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness and, announcing “Now the Third Jhāna will arise,” having that very earth-device as object. Then in that object, four or five (moments of) apperception operate, the last of which is of the realm of form, the Third Jhāna. The rest are of the realm of sense such as have already been described.

To this extent, “*Through distaste for rapture he abides indifferent; and mindful and aware he experiences in his sense-consciousness that ease of which the Noble Ones declare: ‘He that is indifferent and mindful dwells at ease,’*”¹ so he abides in the attainment of the Third Jhāna.”² Thus he attains the Third Jhāna which has put away one factor, which is endowed with two factors, is of the threefold goodness, is possessed of ten factors, and is with the earth-device.

In “Through distaste for rapture” distaste is the revulsion from, or transcending of, the kind of rapture mentioned. The word “and” between the two words “rapture” and “distaste” has simply a conjunctive meaning. It combines the suppression of rapture with that of applied and sustained thought. When the work of suppression only is added, then the construction should be understood as “through distaste for rapture, nay more, through its suppression.” And in this construction, distaste has the meaning of “revulsion from.” Therefore the meaning should be taken as “through revulsion from, and suppression of, rapture.” But when the suppression of applied and sustained thought is added, then the construction should be understood as “through distaste for rapture, nay more, through the suppression of applied and sustained thought.” And in this construction, distaste has the meaning of transcending. Therefore the meaning should be taken as “through the transcending of rapture and the suppression of applied and sustained thought.”

Although the applied and sustained thought has been suppressed, even in the Second Jhāna, the suppression of both

¹ Formula of Third Jhāna.

² *Vibhāṅga*, page 245.

has been said to show the way to, and to extol the praises of, the Third Jhāna. For when "through the suppression of applied and sustained thought" is said, is not the meaning plain, that the suppression is the way to the Jhāna? And although they are not removed in the Third Noble Path, yet the five lower fetters, beginning with the theory of individuality, are said to be removed by way of extolling the Path, [160] so that those striving for its attainment may put forth effort. Even although they have not been suppressed, their removal has been mentioned for purposes of commendation. Hence the meaning has been said to be "through the transcending of rapture and the suppression of applied and sustained thought."

In "he abides indifferent," "indifferent" means he looks on disinterestedly. The meaning is: he looks evenly, not taking any side.¹ One who is possessed of the Third Jhāna is called indifferent from being endowed with that indifference, pure, abundant and strong. Indifference is of two kinds:—the sixfold indifference, that of the Divine States, that of the factors of wisdom, of energy, of complexes, of activity, of feeling, of insight, of equanimity, of Jhāna, and of purity.

Of these "*The monk who in this life is purged of the cankers sees with the eye a visible object, and is neither joyful nor sad, but lives indifferent, mindful and aware*"²:—thus the indifference which comes to such a saint in such a way that he does not abandon the pure original state, when the six kinds of objects, desirable or undesirable, are presented at the six doors, is known as the sixfold indifference.

The indifference which takes up the neutral position regarding beings³ thus: "*He continues to diffuse one quarter [of any region] with a mind accompanied by equanimity*"⁴ is known as that of the Divine States.

The indifference arising with the mode of neutrality among co-existent states thus: "*He develops indifference as a factor of wisdom and dependent on detachment*"⁵ is known as that of the Factor of Wisdom.

¹ I.e. from any feeling of pleasure or pain.

² *Anguttara* iii, 279.

³ Viz. that they are "owned by their kamma."

⁴ *Digha* i, 251, etc.

⁵ *Samyutta* iv, 367.

The indifference which arises thus in the text: “*The indifference which from time to time attends to the [so-called] mark of indifference*”¹ and is neither too intense nor too slack, is known as that of energy.

The indifference which is a state of equanimity derived from the estimate that the hindrances etc. [are to be put away] in such texts as “*How many kinds of equanimity arise by means of concentration, how many by means of insight? Eight arise by means of concentration; ten by means of insight,*”² [161] is known as that of the complexes.

The indifference which is neither painful nor pleasurable, as in “*When sensuous moral consciousness arises accompanied by indifference,*”³ is known as that of feeling.

The indifference which arises as equanimity in respect of [intellectual] investigation thus, “*He puts aside the ‘is,’ the ‘has come to be,’ and acquires indifference,*”⁴ is known as that of insight.

The indifference which balances co-existent states equally, and which comes among the “*Or-whatever-states*”⁵ beginning with will, is known as that of equanimity.

The indifference which comes as “*He abides indifferent,*”⁶ and which does not beget partisanship with the bliss, excellent though it may be, of the Third Jhāna, is known as that of Jhāna.

The indifference which comes as “*The Fourth Jhāna which is purity of mindfulness born of indifference,*”⁷ and which is purified of all opposing states, and has no business in their suppression, is known as that of purity.

¹ *Aṅguttara* i, 257. Neutral energy, being free from contraction and expansion, is called indifference.

² *Paṭisambhīdā* 64, i.e. by means of the eight worldly attainments (*samāpatti*), and by means of the ten composed of the Four Paths, Four Fruitions, the Void and the Signless.—*Ṭīkā*.

³ *Dhammasaṅgaṇī*, §§ 150, 156.

⁴ As to the five aggregates. He becomes indifferent on contemplating the three characteristics of the five aggregates, just as a man is no longer curious when he is satisfied that a snake is poisonous by seeing the three rings on the neck.—*Ṭīkā*. See next page.

⁵ Viz. will, resolve, attention, equanimity, pity, sympathy, abstinence from misconduct of body and of speech, and from wrong livelihood.—*Expositor* 174.

⁶ *Dhammasaṅgaṇī*, § 163.

⁷ Formula of Fourth Jhāna. See below, page 190.

Of these, the sixfold indifference and that of the Divine States, of the factors of wisdom, of equanimity, of Jhāna, and of purity, are one in sense, as being equanimity. But they are distinguished under six heads owing to different states or conditions corresponding to the classification, though there is only one kind of being, just as in boys, lads, elders, generals, kings, and so on. Therefore among them, when there is the sixfold indifference, there is nothing of the factor of wisdom and so on. But where there is the indifference which is a factor of wisdom, there is no sixfold indifference and so on. As these six are one in sense, so is the indifference of the mental complexes and of insight one in sense—namely, understanding, which is twofold in function. As a man, holding a stick cleft like a goat's hoof, searches for a snake which has entered the house late in the day, and seeing it lying on the heap of husks, looks down, thinking, "Is it a snake or not?" [162] but on seeing the three rings on the neck is no more in doubt, but becomes indifferent as to search, so the student who has worked at insight, on seeing the three characteristic signs by means of insight, becomes indifferent as to search for the impermanence of the complexes. This is the indifference of insight. As when the man firmly catches hold of the snake by his goat's-hoof-cleft stick and, seeking to release it, thinking "How shall I free it so that I may not hurt it and I myself be not bitten?" becomes indifferent as to catching it, so from the looking upon the three worlds-of-rebirth as though on fire, as a result of his seeing the three characteristic signs, a man becomes indifferent as to seizing the complexes. This is the indifference of the complexes. Thus when the indifference of insight is accomplished, that of the complexes is also accomplished. In this way the twofold function of neutrality consists in searching and seizing. But the indifference of energy and that of feeling are different from each other and from the others. Thus, of the ten kinds it is the indifference of Jhāna that is here intended. It has the characteristic of middleness, the function of not enjoying (even the excellent bliss of the Third Jhāna), the manifestation of absence of activity, the proximate cause of distaste

for rapture. Here one might object: "Is not this Jhāna-indifference the same in sense as that equanimity-indifference which is obtainable in the First and the Second Jhānas? If so, then, in those two Jhānas also it should be said that 'he abides indifferent.' Why has not this been said?" Because there is no distinct function. Indeed, the function of equanimity is not distinct in the First and Second Jhānas because it is overwhelmed by applied thought, and so on. But in the Third Jhāna, because it is not overwhelmed by applied and sustained thought and rapture, it has lifted up its head, so to speak, and has a positive distinct function.

Here ends the full explanation of the sentence "He abides indifferent."

Now as to "mindful and aware," "mindful" is here he remembers, and "aware" is here he is aware. Thus it is with the person that mindfulness and awareness are stated. Of these, mindfulness has the characteristic of remembering, the function of opposition to forgetfulness, the manifestation of watchfulness. Awareness has the characteristic of opposition to bewilderment, the function of enquiry, and the manifestation of examination. Although this phrase is obtainable in the preceding Jhānas—indeed, to one of forgetful memory and without awareness, there does not arise even the access stage of Jhāna, much less ecstasy—yet from their grossness the process of consciousness is easy, like the movement of a man on the earth, and in them the function of being mindful and aware is not revealed. [163] But from the putting away of the gross factor and the fineness of this Third Jhāna, it is desirable that the process of consciousness be maintained by the function of being mindful and aware, like the movement of a man on the edge of a razor. Hence it has been mentioned here only.

Is there anything more to say? As the suckling calf, being removed from the cow and left unguarded, again approaches the cow, so the blissful ease of the Third Jhāna, being removed from rapture, if unguarded by mindfulness and awareness, would again approach rapture and be associated with it. For beings long for happiness; and the blissful ease of the Third Jhāna is

exceedingly sweet, than which there is no greater bliss. But owing to the power of mindfulness and awareness, there is no longing present for this bliss, nor is there change. It is to show this distinctive meaning that the phrase has here been said.

Now in the clause, "he experiences in his sense-consciousness that ease":—although to one endowed with the Third Jhāna there is no thought of such experience, yet he may experience that ease which is associated with his mental factors, or, though he has emerged from Jhāna, he may still experience that bodily ease, because his material body has been suffused by the exceedingly refined mind-born matter produced by that associated ease. Hence the phrase has been said to show this meaning.

Now in the clause "of which the Noble Ones declare: 'He that is indifferent and mindful dwells at ease.'" the meaning is that by reason of, on account of, the Third Jhāna, the Noble Ones, i.e. the Buddhas and so on, declare, point out, designate, establish, reveal, disclose, explain, set forth, praise a person who is endowed with that Jhāna. And how? [By saying:] "he that is indifferent and mindful dwells at ease," and "he abides in the attainment of the Third Jhāna." Thus should the sequence in the meaning be understood.

But why do they praise him so? Because he is worthy of praise. To expand: Because he is indifferent, even in the Third Jhāna which has reached the perfection of blissful ease, of exceeding sweetness, because he is not dragged along by the contagion of the ease of it, and is mindful with an established mindfulness, so that rapture may not arise, and because he experiences by his mental factors that blissful ease which is not vicious and which gives delight to, and is followed by, the Noble Ones, therefore is he worthy of praise. Him, praise-worthy, the Noble Ones [164] praise, setting forth his merits as the condition of their praise: "*He that is indifferent and mindful dwells at ease.*"

"Third" is by numerical sequence. This is the Third Jhāna he enters into. And in the statement "has put away one factor, is endowed with two factors," the removal of one factor is to be understood by way of removing rapture. And this

rapture, like applied and sustained thought of the Second Jhāna, is eliminated at the moment of ecstasy, hence it is called the eliminated factor.

The endowment with two factors is to be understood by virtue of the uprising of these two: ease and collectedness of mind. Therefore what is said in the Vibhaṅga¹ as “*Jhāna is indifference, mindfulness, awareness, ease, collectedness of mind*” has been said by metaphor to show the Jhāna together with its constituents. But directly speaking, apart from the indifference, mindfulness and awareness, the Jhāna has two factors which have acquired the characteristic of scrutinizing. As has been said, “*What at that time is the twofold Jhāna ? Blissful ease, collectedness of mind.*”² The rest is as has been said in the First Jhāna.

And when thus the Third Jhāna is attained, the student ought to be well-practised in the five habits named above and, rising from the familiarized Third Jhāna, he should see faults therein: “This attainment has the near enemy in rapture. Its factors are weak owing to the grossness of ease, which is described as ‘That ease therein to which the mind bends itself, and owing to which the Jhāna is declared to be gross.’” He should attend to the Fourth Jhāna because of its calmness, and strive to attain it, giving up hankering after the Third. And when ease which is termed mental gladness appears gross, and indifferent feeling and collectedness of mind appear calm to him, as, mindful and aware, after rising from the Third Jhāna, he reflects on the Jhāna-factors, then, as he is attending repeatedly to the after-image as “earth ! earth !” in order to put away the gross factors and attain the calm factors, mind-door-adverting arises, cutting off subconsciousness, announcing “Now the Fourth Jhāna will arise,” having that very earth-device for object. Then in that object, four or five moments of apperception arise, [165] the last of which is of the realm of form, the Fourth Jhāna. The rest are of the realm of sense, such as have already been described.

But this is distinctive:—because blissful feeling does not stand in the causal relation of repetition to neutral feeling,

¹ Page 260.

² Cf. *Vibhaṅga* 264.

which ought to arise in the Fourth Jhāna, therefore those apperceptions are associated with indifferent feeling. And on account of such association, rapture in them declines.

And to this extent—from the putting away of pleasure and from the putting away of pain and previously from the passing away of joy and grief, he abides in the attainment of the Fourth Jhāna which is neither painful nor pleasurable, which is purity of mindfulness born of indifference.¹ Thus he attains the Fourth Jhāna which has put away one factor, is endowed with two factors, of the threefold goodness, possessed of ten characteristics, and having the earth-device.

Therein the phrase “from the putting away of pleasure and from the putting away of pain” means the putting away of bodily pleasure and bodily pain. “Previously” means that the putting away of pleasure and pain took place before, and not at the moment of the Fourth Jhāna. The phrase “from the passing away of joy and grief,” namely, of mental pleasure and mental pain, has been said because of the previous passing away, the putting away of these two.

When, then, are they put away? At the access-moments of the Four Jhānas. For joy is put away at the access-moment of the Fourth Jhāna; pain, grief and bliss are put away [respectively] at the access-moments of the First, Second, and Third Jhānas. Thus, although they have not been stated according to the sequence of their removal, yet their removal should be understood even by the sequence of the summary of controlling faculties both in the Indriya-Vibhaṅga² and here.

But if they are put away at the access-moments preceding this or that Jhāna, then why is it said that their cessation is in the Jhānas themselves thus: “Where does the uprisen controlling faculty of pain cease completely? Monks, in this case the monk, aloof indeed from sense-desires . . . abides in the attainment of the First Jhāna. Here the controlling faculty of pain which has arisen ceases completely. . . . Where do the controlling faculties of grief . . . of pleasure . . . and of joy which have arisen cease completely? Monks, in this case the

¹ Formula of Fourth Jhāna.

² Page 122.

monk, from the putting away of pleasure . . . abides in the attainment of the Fourth Jhāna. Here the controlling faculty of joy which has arisen [166] ceases completely."¹ This is said because of their complete cessation. For in the Jhānas their cessation is completed, not merely begun; at the access-moments their cessation is not completed. For though there is cessation in the access to the First Jhāna, with a different adverting of the mind, yet there the controlling faculty of pain may be produced through contact with gadflies, mosquitoes and so on, or by falling on to an uneven seat; but there is no such production within the ecstasy. Or this controlling faculty of pain which ceases at the access does not thoroughly cease, because it is not killed by its opposite (faculty). But within the ecstasy, owing to the diffusion of rapture, the whole body is surcharged with pleasure. And the controlling faculty of pain of the pleasure-suffused body has thoroughly ceased, being killed by its opposite. Moreover, although it has been put away, the controlling faculty of grief may arise at the access to the Second Jhāna with a different adverting of the mind. Why does this arise when there is bodily suffering and mental distress, with applied, sustained thought as its cause, and does not arise in the absence of applied and sustained thought? Where it arises, it does so when there is applied and sustained thought; and at the access to the Second Jhāna, applied and sustained thought has not been put away; hence the possibility of its arising.² But there is no such possibility owing to the removal of the cause in the Second Jhāna. Similarly, though it has been put away, the controlling faculty of pleasure may arise at the access to the Third Jhāna in one whose body has been suffused by refined matter produced by rapture; but it may not arise in the Third Jhāna itself, because rapture, the cause of pleasure, has completely ceased therein. Similarly, although it has been put away, the controlling faculty of joy may arise at the access to the Fourth Jhāna, because it is near and has not been well transcended, owing to the absence of indifference which has attained to ecstasy; but it may not arise in the Fourth Jhāna itself. Hence in

¹ *Samyutta* v, 213.

² Repunctuate the text here accordingly.

the various places the word "complete" has been taken as "Here the uprisen controlling faculty of pain ceases *completely*."

Why [it may be objected] are these feelings, which thus have been put away at the access to the various Jhānas, gathered together in the Fourth Jhāna? For the purpose of apprehending them easily. In other words:—in "neither painful nor pleasurable" this mental feeling is [revealed as] subtle and hard to understand. It is not possible to apprehend it easily. Therefore, as, in order to catch a vicious bull that may not be caught by approaching it anyhow, the cowherd brings together all the cows in a pen, [167] lets them out one by one, and, when the bull comes out in its turn, orders its capture saying, "Catch it!" so the Blessed One, to make easy the comprehending of the neutral feeling, has brought forth all the feelings. By showing all the feelings it is possible to comprehend neutral feeling as that which is neither pleasure nor pain, neither joy nor grief.

Further, these feelings should be understood to have been stated to show the cause of that mental emancipation in the Fourth Jhāna which is neutral feeling. The preceding Jhānas which have put away pleasure and pain are indeed the causes of this mental emancipation. As has been said: "*Four, sir, are the causes of the attainment of mental emancipation which is neutral feeling. In this case, sir, a monk from the putting away of pleasure . . . abides in the attainment of the Fourth Jhāna. These, sir, are the four causes of the attainment of mental emancipation, which is neutral feeling.*"¹

As, although they are put away elsewhere, the theory of individuality and so on are said² to be put away in the Third Path with a view to sounding its praises, so in order to praise the Fourth Jhāna, these feelings should be understood to be mentioned in connection with it. Or they should be understood as mentioned to show the great remoteness of lust and hate here, owing to the destruction of their causes. For as to these, bliss is the cause of joy, joy of lust, pain of grief, grief of hate. And by the destruction of bliss and so on,

¹ *Majjhima* 1, 296.

² Read *vuttā*.

lust and hate are destroyed along with their causes. Thus do they become very remote.¹ The phrase “neither painful nor pleasurable” means not painful by the absence of pain; not pleasurable by the absence of pleasure. By this one shows the third [kind of] feeling as opposed to pain and pleasure, and not merely the absence of pain and pleasure. The third feeling is neither pain nor pleasure, and is also called hedonic indifference. It has the characteristic of enjoying an object midway between the desirable and the undesirable, the function of middleness, the manifestation of not being apparent, the proximate cause of the cessation of pleasure.

Then the phrase: “purity of mindfulness, born of indifference” means the purity of mindfulness which has been produced by indifference. For in this Jhāna mindfulness is pure, and such purity of mindfulness as there is, is produced by indifference, not by any other; hence the Jhāna is called purity of mindfulness, born of indifference. In the Vibhaṅga² it has been said “*this mindfulness is cleansed, purified and burnished by this indifference; hence purity of mindfulness born of indifference.*” [168] That indifference by which there is here purity of mindfulness should be understood to mean equanimity. And not merely mindfulness has been purified by it, but also all the associated states have been purified. The teaching, however, has put mindfulness at the head.

Although the difference exists also in the first three Jhānas, yet as the crescent moon, being overpowered by the sun by day, and not getting the favourable night which makes it cool and renders service to it, is not clear, not radiant, though it exists by day, so the crescent moon of equanimity, being overpowered by the might of opposing states, such as applied thought, and not getting the favourable night of indifferent feeling, is not clear in the first three Jhānas, even though in them it is present. And when indifference is not clear, the co-existent states such as mindfulness, like the light of the indistinct crescent moon by day, are not clear. Therefore in the first three Jhānas none is said to be “purity of mindfulness born of indifference.” But in the Fourth Jhāna the

¹ From the Fourth Jhāna.—*Tīkā*.

² Page 261.

crescent moon of equanimity, not being overpowered by the might of opposing states, such as applied thought, and getting the favourable night of indifferent feeling, is exceedingly clear. Owing to its clearness the co-existent states, such as mindfulness, like the light of the clear crescent moon, becomes clear, radiant. Hence the Fourth Jhāna is said to be “purity of mindfulness born of indifference.”

“Fourth” is by numerical sequence; he enters into the Jhāna as fourth. And in the statement “has put away one factor, is endowed with two factors” the removal of one factor is to be understood by way of removing joy. And this joy is eliminated in a single process even in the preceding apperceptions; hence it is called the eliminated factor. The endowment with two factors is to be understood by virtue of the uprising of these two: indifferent feeling and collectedness of mind. The rest is as has been said already in the First Jhāna. So far is the system in the Fourth Jhāna.

When inducing a Fivefold Jhāna, one should rise from the familiarized First Jhāna and, seeing faults therein¹: “This attainment has the near enemy in the hindrances, and its factors are weak owing to the grossness of applied thought,” [169] and attending to the Second Jhāna because of its calmness, one should strive to attain it, giving up hankering after the First. And when just the applied thought appears gross, and sustained thought and so on appear calm to him as, mindful and aware, after rising from the First Jhāna, he reflects on the Jhāna-factors,—then as he attends repeatedly to the after-image as “earth! earth!” in order to put away the gross factors and attain the calm factors, the Second Jhāna arises in the manner described. Just the applied thinking is its eliminated factor; the four beginning with sustained thinking are its endowed factors. The rest is as has been described.

And when thus the Second Jhāna is attained, the student ought to be well-practised in the habits in the five ways already mentioned and, arising from the familiarized Second Jhāna, he should see faults therein: “This attainment has the near enemy in applied thought, and its factors are weak owing to the

¹ Read *ca tattha for catuttha*.

grossness of sustained thinking," and attending to the Third Jhāna because of its calmness, he should strive to attain it, giving up hankering after the Second. And when just the sustained thinking appears gross, and rapture and so on appear calm to him as, mindful and aware, after rising from the Second Jhāna, he reflects on the Jhāna-factors, then as he attends repeatedly to the after-image as "earth! earth!" in order to put away the gross factors and attain the calm factors, the Third Jhāna arises in the manner described. Just the sustained thinking is its eliminated factor: the three beginning with rapture, as in the Second Jhāna of the fourfold system, are present factors. The rest is as has been described.

Thus by dividing the Second in the Fourfold System into two, we get the Second and Third of the Fivefold System. And the Third and Fourth of the former are the Fourth and Fifth of the latter, the first remaining the same.

Thus is ended the Fourth Chapter called the Exposition of the Earth-device in the section of concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[170] CHAPTER V

EXPOSITION OF THE REMAINING DEVICES

The Water-Device.

Now is the detailed discourse on the Water-device, which comes immediately after the Earth-device. For he who wishes to develop the Water-device as one develops the Earth-device should, being seated in comfort, grasp the sign in water. "Prepared or unprepared"—thus everything should be treated in detail,¹ as well in the other devices as here; for henceforth, without mentioning even so much as this, we shall speak only of what is distinctive. Here also, to one who formerly has made resolve and is possessed of virtue, the sign appears in natural water, a pond, lake, salt-pool, or the ocean, as in the case of Cūḷa-Sīva the Elder.

It is said that as the Elder was going to Jambudīpa, embarking on a boat at Mahātittha and saying, "I will dwell in seclusion, renouncing gain and honour," there arose to him, as on his way he looked at the great ocean, the sign of the device corresponding to the spot at which he looked.

He also who has not made resolve should avoid the four device-faults, as well as water of any of the colours blue, yellow, red and white, and fill a bowl or kettle brimful with rain-water from the sky, collected before it reaches the ground in a piece of clean cloth, or with other such water as is clear and transparent, place it in a covered place already described at the end of the monastery and, having seated himself in comfort, should, without² reflecting on the colour, or attending to the characteristic of the water, let the device and the physical basis assume one and the same colour, and placing his thoughts on the water as a conceptual term, because of its abundance, he should develop it as "āpo ! āpo !" the name

¹ Page 143.

² *Na* is omitted after *vaṇṇo* in the text.

which has suggested itself from among the other names for water such as *ambu*, *udakaṃ*, *vārī*, *salilaṃ*. As he develops it thus, the twofold sign appears in due course as has been said above.¹

But here the sign to be grasped appears as shaky.² [171] If the water be mixed with foam and bubble, it appears as such, and the device-fault manifests itself. The after-image, however, is steady like a jewelled fan or mirror-disc placed in the sky. With the appearance of that, he attains, as said above, the Fourth and the Fifth Jhānas.

The Heat-Device.

He who wishes to develop the heat-device should also grasp the sign in fire. To him who has made resolve therefor, and is possessed of virtue and grasps the sign in natural fire, the sign appears as he gazes at the flare of a fire anywhere, either in the flame of a lamp or cooking-place or bowl-baking-place or jungle fire, in the same way as it did to Cittagutta the Elder.

As the Elder entered the chapel on the day of hearing the Law, and looked at the flame of a lamp, the sign appeared to him.

Another man (who has not made resolve) should make the device, wherein this is the mode of procedure: cutting moist and pithy faggots, and having dried and made them into bundles, he should go to the foot of a suitable tree, or a pavilion, and making a heap of them in the manner of cooking with a bowl, he should set fire to it. He should make a hole, a span four fingers wide, in a rush-mat, or a piece of leather, or of cloth, and placing this in front of him and sitting down in the manner already described, and without minding the grass or faggots below, or the crest of smoke above, he should grasp the sign in the dense flame in between. He should not consider the colour as blue or yellow, and so on, nor mind the characteristic by way of heat. Letting the device and the physical basis assume one and the same colour, and placing his thoughts on the fire as a concept, because of its abundance, he should develop it as “teja ! teja !” the name which has

¹ Page 146.

² Or vibrating (*calanaṃ*).

suggested itself from among the names of fire such as *pāvaka*, *kaṇhavattani*, *jātaveda*, *hutāsana*. As he develops it thus, the twofold sign appears in due course as has been said above. Of the two the sign to be grasped, i.e. the fire, appears as splitting repeatedly and falling down.

[172] To him who grasps the sign in natural fire the device-fault manifests itself in the form of volumes of fire, a mass of embers, ash or smoke. The after-image appears steady like a piece of red blanket, gold fan or gold pillar placed in the sky. With its appearance he attains the access Jhāna and, as said above, even the Fourth and Fifth Jhānas.

The Air-Device.

He who wishes to develop the air-device should also grasp the sign in air, and that is by way of sight or touch. For this has been said in the Commentaries: "*He who acquires the air-device grasps the sign in air, notes the tops of sugar-cane shaking and swaying, notes the shaking and swaying bamboo-tops, tree-tops, or hair-tufts, or notes the air touching his body.*" Therefore, seeing a sugar-cane with dense foliage standing level with a man's head or bamboo or tree, or a man's head with dense hairs four fingers long being struck by the wind, he establishes mindfulness thus: "The wind is striking at this place"; or else the wind enters through window-space or a hole in the wall and strikes any part of his body. Establishing mindfulness on the wind, he should develop it as "*vāya! vāya!*" the name which has suggested itself from among the names for wind, such as *vāta*, *māhuta*, *anila*. Here the sign to be grasped appears wavering like a ring of steam from rice-gruel just taken out of the oven. The after-image is settled and steady. The rest is to be understood as said above.

The Blue (-Green) Device.

After this:—because of the statement that "he who grasps the blue device grasps the sign in a blue flower or cloth or colour-element,"¹ the sign arises to one who has made resolve and is possessed of virtues, when he sees such a flower-bush,² or

¹ As in stone.

² Read as in footnote.

flower-bed in places of worship, or a blue [173] cloth or gem. Another man should gather such flowers as the blue lotus or the clitoria and spread them out, filling to the brim the basket or basket-cover with the leaves so that the pollen or the stalk may not be seen. Or he should tie them with cloth of blue colour.¹ Or he should arrange them on the surface of the basket or basket-cover, so that it may look like the surface of a drum. With the element of one or other among a blue metal, a blue leaf, or blue collyrium, he should make, as described in the Earth-device, a movable device, or a fixed device-circle on the wall, the border being marked out with a dissimilar colour. Then, as described in the Earth-device, he should set to work attending to it as "blue! blue!" Here also the device-fault in the sign to be grasped appears in the form of interstices in the pollen, stalk, leaf, and so on. The after-image, freeing itself from the device-circle, appears like a jewel-fan in the sky. The rest is to be understood as above.

The Yellow Device.

It is the same with the yellow device also. For this has been said: "*He who grasps the yellow device grasps the sign in a yellow flower or cloth or colour-element.*" Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush, flower-bed or either a yellow cloth or substance, the sign arises as it did to Cittagutta the Elder.

It is said that as the Venerable One looked at an offering of a seat presented with *pattaṅga* flowers on Mount Cittala, there arose in what he saw the sign of the size of the seat.

Another man should make, as said in the blue device, a device with baubinia flowers, and so on, or a yellow cloth or substance, and set to work attending to it as "yellow! yellow!" The rest is as above.

The Red Device.

It is the same with the Red Device also. For this has been said: "*He who grasps the red device grasps the sign in a red*

¹ . . . and arrange them on the basket or basket-cover so that it may assume the form of a round blue object.—*Tikā*.

flower [174] or cloth or coloured substance.” Therefore here also to one who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the *bandhujīvaka* and so on, or either a red cloth, gem, or substance, the sign arises. Another man should make, as said in the Blue Device, a device with shoe flowers,¹ the *bandhujīvaka*, nettle, red cloth or substance, and set to work attending to it as “red ! red !” The rest is as above.

The White Device.

In the White Device also, from the statement² that “he who grasps the White Device grasps the sign in a white flower or colour substance,” the sign arises to him who has made resolve and is possessed of virtues, when he sees such a flower-bush or flower-bed as the *vassikā*, jasmine, and so on, a bunch of the white lotus, or either a white cloth or substance. It also arises in discs of lead ore, silver ore, or the moon. Another man should make, as said in the Blue Device, a device with white flowers of the kind described, white cloth or substance, and set to work attending to it as “white ! white !” The rest is as above.

The Light-Device.

But in the Light-device, from the statement that “he who grasps the Light-device grasps the sign in light entering through a wall-crevice, key-hole, or window-space,” the sign arises to him who has made resolve and is possessed of virtues, when he sees a circle of light made on the wall or the ground by sunlight or moonlight entering through either a wall-crevice or other holes, or a circle of light made on the ground by light issuing from the branches of a tree of dense foliage, or a pavilion of dense branches. Another man also should develop such a circle of light as has been described as “obhāsa ! obhāsa !”³ or “āloka ! āloka !”⁴ He who is unable to do this, should light a lamp in a jar and, covering the mouth of the jar, make a hole in the jar and place it facing the wall. The lamp-light issuing from the hole makes a circle on the wall. [175] He

¹ Lit. “victory-joy flowers.”

³ I.e. aura, glow.

² Read *ti vacanato*.

⁴ I.e. light.

should develop that as “āloka! āloka!” It lasts longer than the others.

Here the sign to be grasped is like the circle made on the wall or the ground. The after-image is like a mass of light consistently clear. The rest is as above.

The Separated Space-Device.

In the Separated Space Device also, from the statement that “he who grasps the Separated Space Device grasps the sign either in a wall-crevice or key-hole or window-space,” the sign arises to him who has made resolve and is possessed of virtues, when he sees either the wall-crevice or the others. Another man should make a hole one span four fingers wide in either a well-covered pavilion or leathern mat, and so on, and develop that hole made in the wall-crevice, and so on, as “space! space!” Here the sign to be grasped, together with the wall limits, and so on, is like the hole, and does not lend itself to development. The after-image appears as a circle of space¹ and lends itself to development. The rest is to be understood as said in the Earth-device.

Thus,

The Seer of all things, with the tenfold powers endowed,
Hath said, the Ten Devices causes are
Of Jhānas in a four- and fivefold way,
Wherein the mind is active as in worlds of Form,
Thus them together with their mode of culture knowing
well,

A man may know the better this Particular Discourse.

For among these by virtue of the Earth-device one can perform such feats as being one yet many,² walking on earth created in space or on water, making (in space or on water) a place for standing or sitting, and so on, acquiring the Positions of Mastery³ in the way of the limited and the immeasurable. By virtue of the Water-device one can perform such feats as diving in and out of earth; the producing of water, of rain;

¹ The edges of the wall not appearing.

² Cf. *Dialogues* i, 88.

³ See *Expositor* 252.

the creating of rivers, of oceans, and so on; the shaking of earth, mountains, towers, and so on.

By virtue of the Heat-device one can perform such feats as the producing of smoke, of rays, of showers of embers; [176] the ability to burn whatever one wishes, the destruction of another man's power by one's own power, the making of light by the deva-sight to reveal objects, the cremating of one's own body by the heat-element at the time of death.

By virtue of the Air-device one can perform such feats as going about with the speed of the air, causing wind and rain.

By virtue of the Blue-green Device one can perform such feats as creating blue forms, producing darkness, acquiring the Positions of Mastery by way of clean and unclean appearance, attaining æsthetic emancipation.¹

By virtue of the Yellow Device one can perform such feats as creating yellow forms, resolving that something shall be turned into gold, getting the Position of Mastery by the above method, attaining æsthetic emancipation.

By virtue of the Red Device one can perform such feats as creating red forms, getting the Position of Mastery by the said method, attaining æsthetic emancipation.

By virtue of the White Device one can perform such feats as creating white forms, putting sloth and torpor at a distance, dispelling darkness, producing light by the deva-eye to reveal forms.

By virtue of the Light-device one can perform such feats as creating illuminated forms, putting sloth and torpor at a distance, dispelling darkness, producing light by the deva-eye to reveal forms.

By virtue of the Space-device one can perform such feats as uncovering covered objects, posing oneself in space created in the interior of the earth, mountains, and so on, passing without resistance through walls, and so on.

All of them are classified as above, below, across, non-dual,² immeasurable. For this has been said: "*One notes the Earth-device as above, below, across, non-dual, immeasurable.*"³ Of

¹ See *Expositor* 256.

² Read *advayam*.

³ *Āṅguttara* v, 60.

these, "above" means facing the firmament above. "Below" means facing the earth-surface underneath. "Across" means limited on all sides, like a field-plot. For one man develops the Device upwards, another man downwards, another man on all sides. Thus a man spreads out the device for various reasons, as one desirous of seeing forms by deva-sight spreads forth the light. [177] Hence it is said: above, below, across. "Non-dual" is said to show that one device does not attain the state of another. For as one who has entered the water feels the water on all sides, not any other element, so the Earth-device is just earth-device; there is no mixing it with another. And the same everywhere. "Immeasurable" is said by way of there being no measure in the diffusing of the device. For he who diffuses it with the mind, diffuses it through the whole place and knows no measure such as "this is the beginning, this the middle."

And those beings who are endowed with obstructive karma, with obstructive vices, or with obstructive results, and who, being unfaithful, without good wishes and dull, are incapable of entering into assurance, the culmination in things that are good,¹—not one of such persons succeeds in developing a single Device.

Herein "endowed with obstructive karma" means endowed with karma of immediate effect. "Endowed with obstructive vices" are those of fixed wrong views, hermaphrodites and eunuchs.² "Endowed with obstructive results" are those whose birth is controlled by no moral cause,³ (or) by two moral causes. "Unfaithful" means void of faith in the Buddha, the Law and the Order. "Without good wishes" means having no wish for the practice which is not opposed. "Dull" means without right views, worldly or transcendental. "Incapable of entering into assurance, the culmination in things that are good" means it is impossible for them to enter the Noble Path, known as assurance, the culmination in things

¹ See *Points of Controversy* 185.

² These latter two kinds of persons should properly come under the next category, being of unconditioned birth (*ahetukapaṭisandhika*), but are put here because of their sharp sensuality.—*Tīkā*.

³ These are *lobha*, *dosa*, *moha* and opposites.

that are good. It is not only in the Device, it is also in other subjects of meditation that none of such persons succeeds in culture. Therefore though free from obstructive results a clansman should shun from afar obstructive karma and obstructive vices, and increasing his faith, wish and understanding by such means as hearing the Good Law, associating himself with good people, apply himself with energy to the subject of meditation.

Thus is ended the Fifth Chapter called the Exposition of the remaining Devices in the section of concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[178] CHAPTER VI

EXPOSITION OF THE SUBJECT OF MEDITATION ON THE FOUL

Of the ten inanimate Foul Things stated, after the Devices, as a swollen thing, discoloured thing, festering thing, fissured thing, mangled thing, dismembered thing, cut and dismembered thing, bloody thing, worm-foul, skeleton,—“swollen ” is said of a corpse bloated by degrees from the time of the loss of life onwards like an inflated leather bag. Or, “swollen thing ” refers to its loathsomeness from its abominable state, and is a synonym for such a corpse.

“Discoloured thing ” is a corpse of a predominating blue-green colour¹; or just a corpse discoloured and loathsome from its abominable state. It is an equivalent term for a corpse of a red colour in the fleshy parts, white where matter gathers, and generally of a blue-green colour in blue-green parts, as though covered with a blue-green sheet.

“Festering thing ” is a corpse with matter flowing in lacerated places; or it is a corpse loathsome from its abominable state and festering. It is an equivalent term for such a corpse.

“Fissured thing ” is a corpse split in two, or a corpse fissured and loathsome from its abominable state. It is an equivalent term for a corpse cut in the middle.

[179] “Mangled thing ” is a corpse torn here and there in various ways by dogs and jackals, and so on; or it is a corpse mangled and loathsome from its abominable state. It is an equivalent term for such a corpse.

“Dismembered thing ” is a corpse of which the parts have been scattered, or it is just a corpse dismembered and loathsome from its abominable state. It is an equivalent term

¹ “Mixed with white and red.”—*Tīkā*.

for a corpse dismembered here and there, in one place a hand, in another a leg, in a third place the head.

"Cut and dismembered thing" is a corpse cut in pieces and dismembered in the way just described, a name for a corpse cut with a knife in the limbs, large and small, after the pattern of a crow's foot, and dismembered in the above sense.

"Bloody thing" is that which scatters, pours out blood, causing it to trickle here and there,—an equivalent term for a corpse besmeared with dripping blood.

"Worm-foul" is worm-infested. It pours forth worms; hence a name for a corpse full of worms.

"Skeleton" means bones, and refers to its being loathsome from its abominable state. It is an equivalent term both for a group of bones linked like a chain, and for a single bone.

And these foul things are the names both of the signs¹ arisen in dependence on them, and also of the Jhānas obtained with reference to the signs. Herein, he who wishes to develop Jhāna called the swollen thing, by producing the sign of the swollen thing in the swollen corpse, should approach the teacher in the way described in the Earth-device, and acquire the subject of meditation. The teacher, in teaching him the subject, should tell him, that he may the better grasp the sign of the Foul, everything such as the regulations about going, the noting of the sign on all sides, the grasping of the sign in eleven ways, the considering of the path of going and coming, and conclude with the arrangement for ecstasy. And he should accept all this carefully and going to the monastery, such as has been described above, abide seeking the sign of the swollen thing.

While abiding thus, even though he may hear people say that there is a swollen corpse laid down at such and such a village-gate, or forest-entrance, or on the highway, or at the foot of a mountain, or the root of a tree, [180] or in the charnel-field, he should not go at once, like a man jumping into a fordless river. Why? Because a Foul Thing is beset by wild beasts; and also by non-human beings. This being so, there may be mortal danger to him. Or, he may have to get there

¹ Sign to be grasped and the after-image. Cf. *Compendium* 54.

by the village-gate or bathing-place or the ridge of a field, whereby a member of the opposite sex might cross his path. Or, the foul thing may be inappropriate. For, to a man the corpse of a woman is inappropriate, so is the corpse of a man to a woman. And a body quite recently dead has a pleasant appearance, hence there may be danger to his holy practice.

But he who argues to himself thus: "This is no burden to such as I" may go. And when he goes he should inform the Elder of the Order, or any other well-known brother. Why? Because, should his limbs, big and small, tremble through being harassed by undesirable objects, such as the forms and sounds, and so on, of non-human beings, lions, tigers, and so on, at the charnel-field, or should his food be not digested, or any other sickness come upon him, then the Elder or Brother would take care of his bowl and robe in the monastery, or look after him by sending lads or novices to attend to him.

Moreover, thieves who have committed, or are about to commit theft, resort thither thinking: "The charnel-field is a place free from suspicion." Being chased by men they might run away, dropping their stolen bundle near the Brother. People seize him and do hurt to him, saying, "We have found the thief with the bundle." Then his friend of the monastery convinces the men, saying, "Do not hurt him. He told me and went out to do this work of meditation," and procures his liberation. This is the advantage of going after due notice. Therefore after informing such a Brother as is mentioned above, he should go according to the Rule given in the Commentaries, deriving joy and gladness from a desire to see the sign of the Foul, as goes joyfully and with gladness the prince to the coronation place, the sacrificing priest to the sacrificial hall, or the beggar to the treasure-trove. For this has been said: "He who grasps the Foul Sign in a swollen thing goes alone without a companion, established in unforgetful mindfulness, with his faculties drawn in, and his mind not dwelling on outside things, reflecting on the path of going and coming. In whatever place is [181] laid the Foul Sign of the swollen thing, there in that place he makes a rock or ant-hill or tree or bush or creeper one with the sign, one with the object,

and after doing this he considers the Foul Sign of the swollen thing from its intrinsic nature. He considers it from the point of view of colour, sex,¹ shape, region, locality, limitation, joints, apertures, low parts, high parts, all sides. He makes a good grasp of the Sign, notes it well, determines it well. Having grasped the Sign well, noted it well, determined it well, he goes² alone without a companion, established in unforgetful mindfulness, with his faculties drawn in and his mind not dwelling on outside things, reflecting on the path of going and coming. To and fro he walks absorbed in the Sign.³ Sitting down also he is absorbed in the Sign. What is the purpose, what the advantage of considering the Sign [i.e. rocks and so on, which are] on all sides [of the swollen thing]? Considering the Sign on all sides is for the sake of non-confusion, has the advantage of non-confusion. What is the purpose, the advantage of grasping the Sign in these eleven ways? Grasping the Sign in these eleven ways is for the purpose of binding the mind to the object, has the advantage of binding the mind to the object. What is the purpose, the advantage of reflecting on the path of going and coming? Reflecting on the path of going and coming is for the sake of progress, has the advantage of progress in the course. Seeing the advantages, and aware (as) of a jewel he adopts a reverential attitude of mind, and in a loving mood binds his heart to the idea, saying: 'By means of this progress I shall surely be freed from old age and death.' Aloof indeed from sense-desires . . . he abides in the attainment of the First Jhāna. And he attains the First Jhāna of the realm of sense, and the divine life, and the basis of meritorious act which consists in growth."⁴

Therefore let him who goes for a sight of the charnel-field in order to restrain his mind, strike the gong to summon the monks to an assembly, and then go (with company). But he who goes there solely for the sake of a particular subject of

¹ Or "feature."—*Expositor* 86.

² "Home" adds the *Tīkā*.

³ Lit. "Walking to and fro he establishes a walking which partakes of it (the Sign)." And the same with the next sentence. Read *adhithāti*.

⁴ According to S^a this is from the Great Commentary.

meditation¹ should go alone, without company, without letting go, but attending to the original subject,² taking a walking stick or staff with which to ward off danger from jackals and so on at the cemetery, [182] his mindfulness deriving strength from its being effectively established, his mind not dwelling on outside things since he has effectively drawn in the faculties, of which mind is the sixth.

Coming out of the monastery also, he should note the door, thus:—"I have come out by such and such a door facing such and such a quarter." Then he should note the way by which he goes:—"This path goes to the East . . . West . . . North . . . South, or the intermediate quarters." Noting the path of going:—"At this point it goes to the left,³ at this point to the right; at this place is a rock, at this place an ant-hill, at this place a tree, at this place a bush, at this place a creeper," he should go to the place where the Sign is. But he should not go against the wind, for then the smell of the corpse striking his nose may disturb his brain, or cause him to vomit, or make him regret that he has gone to such a place. Therefore taking care not to go against the wind, he should go with the wind. If there be no path along which he may go with the wind—if there intervenes a mountain, or cliff or rock or fence or thorny place or water or swamp—he should go stopping his nose with the hem of his robe. This is the rule of his going.

And so having gone, he should not look at the Foul Sign at once, but should fix the quarters. For the object may not be quite visible if he stands in a certain direction, or the mind may not be wieldy. Therefore to avoid that he should stand in a place whence he can see the object well and find the mind wieldy. He should avoid a place which is against or with the wind. For if he stands against the wind, his mind, oppressed by the smell of the corpse, runs about. If he stands with the wind, the non-human beings who may be present, may be displeased and do him harm. Therefore he should step aside just a little (so as to) stand not too much behind the

¹ Lit. "by the head of meditation-subject," i.e. making this the chief cause.

² Such as he has been practising.

³ Read *vāmato*.

wind. In standing at such a place, he should stand neither too far nor too near, neither too close to the feet nor too close to the head (of the corpse). For if he stands too far, he will not see anything; if too near he becomes afraid. If he stands too near to the feet or the head, the Foul (object) is not seen in proportion. Therefore he should stand neither too far nor too near at a comfortable distance from the middle part of the body.

[183] Standing thus he should note the surrounding signs, as it is said: "there in that place he makes a rock . . . creeper one with the Sign" (p. 207). And this is the way he should note them. If there be a rock within the range of his vision round¹ the object, he should determine whether the rock is high or low, or small or large, or copper-coloured or black or white, or long or round. Then he should note well:—"In this place this is the rock, this the Foul Sign; this is the Foul Sign, this the rock." If it be an ant-hill, he should determine whether it also is high or low, small or large, or copper-coloured or black or white, or long or round. Then he should note well:—"In this place this is the ant-hill, this is the Foul Sign." If it is a tree, he should determine whether it is the sacred fig, or banyan, or black fig,² or wood-apple, high or low, or small or large, or black or white. Then he should note well:—"In this place, this is the tree, this the Foul Sign." If it is a bush he should determine whether it is a marsh date-palm³ or *karamanda* or *kanavīra* or nettle, high or low, small or large. Then he should note that in this spot this is the bush, this the Foul Sign. If it is a creeper, he should determine whether it is a gourd or pumpkin or gold creeper, or black creeper or *pūtī*. Then he should note that in this spot this is the creeper, this the Foul Sign; this is the Foul Sign, this the creeper. And the expression, "he makes . . . one with the Sign, one with the object," is comprised hereunder. For in determining again and again, he makes the object "one with the Sign."⁴ This is the rock, this the Foul Sign; this is the

¹ *Tikā* says "near."

² *Tikā* says it is also called *pīlakku*.

³ *Sindhī khuddaka khajjūrī*.—*Tikā*. The last term is not in the P.T.S. Dictionary.

⁴ I.e. he regards the surrounding object as one with the Foul Sign.

Foul Sign, this the rock—determining thus by taking the two together, he makes the (neighbouring) object similar to the Foul Sign [“one with the object”].

Having thus finished the making one with the Sign, one with the object, he should lay to heart that it is the nature of a swollen thing to be by itself, having nothing in common with others, in accordance with the statement, “he determines it from its intrinsic nature.” The meaning is, he should determine, by way of its intrinsic nature, its essence that it is rising [like a tumour], a swollen thing.

Having made the determination, he should grasp the Sign in six ways: “from the point of colour, sex, shape, [184] region, locality, limitation.” How?

This body is that of a black, or white, or tawny-skinned man,—thus the yogi should determine as to the colour. As to the sex, without determining it as male or female, he should determine whether it is the body of one in the first period of life, middle period, or last period of life. As to the shape, he should determine the shape of the Foul Thing thus:—this is the shape of the head, this is the shape of the neck, this the shape of the hands, this the shape of the belly, this the shape of the navel, this the shape of the hips, this the shape of the breasts, this the shape of the legs, this of the feet. As to the region, he should determine thus:—in this body are two regions: the lower region from the navel downwards, the upper region from the navel upwards; or, I stand in this direction, the Foul thing is in this direction. As to the locality, he should determine:—in this spot are the hands, here are the feet, here the head, here the middle part. Or else he should determine:—here in this spot I stand, in this spot is the Foul thing. As to the limits, he should determine:—this body is limited below by the sole of the foot, above by the head of hair, across by the skin, and within these limits it is burdened with the thirty-two putridities. Or he should determine:—this is the limit of the hands, this the limit of the feet, this the limit of the head, this the limit of the middle part.

Or whatever part of the dead body he grasps [with his mind], that is just “the swollen thing”: thus should it be defined.

But it is not proper that a man should meditate on a female corpse, nor a woman on a male corpse. When the dead body is of the opposite sex, the idea does not appear [foul, but pleasant]; it causes a stirring [of the passions].¹ It is said in the Majjhima Commentary that a woman, though she has been discarded, still captures the mind of a man. Therefore one should grasp the Sign in these six ways in a dead body of the same sex. But to him who has practised the subject of meditation in the presence of the previous Buddhas, observed the ascetic practices, crushed the four great elements,² comprehended the conditioned, determined name and form, removed the idea of being, performed his religious duties, [185] is impressed with former impressions, has developed his culture, possesses the seed [of virtue], has higher knowledge, is free from the vices, a son of good family, the after-image appears in every spot he looks at. If to anyone it does not appear in this way, it appears when he grasps the Sign in the six ways. If to anyone it does not appear in these six ways, he should grasp the Sign again in five ways: from the point of view of the joints, apertures, low parts, high parts, all sides.

Of these, as to the joints, there are one hundred and eighty joints. But how shall a man determine the hundred and eighty joints in a swollen thing? Therefore he should determine them by way of the fourteen large joints thus: three joints in the right hand,³ three joints in the left hand, three joints in the right leg,⁴ three in the left leg, one joint at the neck, one joint at the waist.

As to the apertures, there are apertures between the hands, between the legs, the inside of the belly, the ear-holes; thus he should determine. He should determine the closing or opening of the eyes, the closing or opening of the mouth also.

As to the low parts, he should determine whatever place in the body is low, whether it is the eye-cavity, or mouth-cavity, or the gullet. Or he should determine: I stand on low ground, the dead body lies on high ground.

¹ Cf. *Psalm of the Brethren*, ccxviii with ccxiii.

² Earth, Water, Fire, Air.

³ I.e. shoulder, elbow, wrist.

⁴ I.e. hip, knee, ankle.

As to the high parts, he should determine whatever place in the body is high, whether it is the knee or the breasts or the forehead. Or he should determine : I stand on high ground, the dead body lies on low ground.

From all sides,—the whole body should be determined from all sides. Driving his insight on to the whole body, whichever part of it is manifested as the swollen thing, there he should fix his mind as “swollen thing ! swollen thing !” If it persists in not manifesting itself thus, he should fix his mind as “a swollen thing, a swollen thing !” on the upper part ending in the belly which is swollen more than the other parts.

Now in the expression:—“he takes a good grasp of the Sign ” and so on, this is the deciding discourse:—The yogi should grasp well the Sign in the body by way of grasping it in the way described, and advert to it, establishing his mindfulness well. Doing so repeatedly, he should consider and determine it well.¹ Standing or seated, not too far nor too near the dead body, opening the eyes and looking at it he should grasp the Sign. [186] “Swollen putridity, swollen putridity !”—thus a hundred times, a thousand times, opening his eyes he should regard it, shutting them advert to it. As he does this, over and over again, the Sign to be grasped is well grasped.

When is it grasped well ? When the object appears the same to him whether he opens his eyes and looks at it, or shuts them and adverts to it, then it is said to be well grasped. Having thus grasped the Sign well, considered it well, determined it well, if he be unable to reach the consummation of development therein, he should return to his own dwelling just in the same way as he came, alone, without a companion, established in unforgetful mindfulness, with his faculties drawn in and his mind not dwelling on outside things, attending to that very subject of meditation.

Coming out from the charnel-field also, he should determine the path of return:—“The path by which I have come out, goes towards the East . . . West . . . North . . . South, or an

¹ By means, respectively, of understanding preceded by mindfulness, and of mindfulness preceded by understanding.—*Ṭīkā*.

intermediate quarter; here it goes to the left,¹ here it goes to the right. In this place is a rock, here is an ant-hill, here a tree, here a bush, here a creeper.” After determining the path by which he returns, he should walk to and fro absorbed in the Sign. The meaning is, he should walk to and fro on a piece of ground which is in the direction of the Foul Sign. He should sit down absorbed in the Sign.

But if in that direction there is a pit or cliff or tree or fence or mud, and it is not possible for him to walk to and fro on a piece of ground which is in that direction, nor is it possible for him to prepare a seat for want of room, he should then, without any regard for that direction, walk to and fro in a favourable place and sit there, but his mind should be fixed on that direction.

Coming now to the questions, “What is the purpose of considering the sign on all sides?” and so on, this is the intention of the answer:—“for the sake of avoiding confusion” and so on. To that man who goes at an unseasonable hour to the place of the swollen sign and considers the objects around, and opening the eyes looks at it with intent to grasp the sign, the dead body appears as though standing up, [187] as though towering above, as though chasing him; and he, on seeing that corrupted, awe-inspiring object, becomes as it were distracted in mind, mad; he is terrified, paralyzed, and his hair stands on end. In the Pali, indeed, there is no object among the thirty-eight different objects which is so terrifying as this. For in this subject of meditation there can be such a thing as a man who runs away from the Jhāna. Why? Owing to the exceeding fearfulness of the subject. Therefore the yogi, summoning up his courage and establishing his mindfulness well, should allay these fears thus:—“A dead body is not known to get up and chase anyone. For, were the rock or creeper near it to come towards me, then the dead body might do likewise. But as the rock or creeper does not move, even so the dead body does not move. This illusion of thine is born of the imagination, produced by the imagination. Now to thee is the subject of meditation made manifest. Fear not,

¹ Read *vāmato*.

monk." And causing laughter to arise, he should drive the mind on to the Sign. Thus he attains distinction. With reference to this it is said:—"Considering the Sign on all sides is for the sake of avoiding confusion." And having effected the grasping of the Sign in eleven ways, he binds the subject to the Sign. For, because of his opening the eyes and looking, the sign to be grasped arises. When he drives the mind on to it, the after-image appears. Driving the mind to it, he attains ecstasy. Being established in ecstasy and increasing insight, he realizes saintship. Hence is it said:—"Grasping the Sign in the eleven ways is for the sake of binding the mind to the object."

In the expression, "Reflecting on the path of going and coming is for the sake of progress in the course," the meaning is:—reflecting on the path of going and the path of coming, which has been described, is for the sake of progress in the course. For if people were to meet the monk who is returning after having grasped the subject of meditation and ask him about the day, "What day of the month is to-day, sir?" or some other question, or give greetings, he should not keep silence, thinking "I am engaged in exercises." He should tell them the day it is; he should answer their question. If he has to say "I don't know," seemly greetings should be made. [188] Even if, in doing so, the tender sign that has been grasped is lost, he should, nevertheless, give answer on being asked about the day. If he knows not the answer to the question they ask, he should say so. If he knows it, he should certainly reply. He should also return the greetings. On seeing a guest-monk, he should give him the greetings due to a guest. All the remaining *Khandaka* duties should be performed, such as the duties of the shrine-yard, the yard of the Bo-tree, the sacred-service hall, the dining-hall, the fire-room, the duties towards the teacher, the preceptor, guests. And, although while he attends to these duties the tender Sign perishes, and he desires to go back in order to grasp the Sign again, he cannot do so, because the cemetery is haunted by non-human beings, or infested by wild beasts, or the Sign has disappeared. For a swollen thing

after one or two days becomes discoloured or (otherwise foul). Of all the subjects there is none which is so difficult to acquire as this one. Therefore when the Sign is lost, the monk should sit down by day or by night, and so long as he sits cross-legged, he should reflect on the path of going and coming thus:—"I went from the monastery by this gate, took the road in such a direction, towards the left at such a place, towards the right at such a place; there was a rock at such a place, an ant-hill, tree, bush or creeper at such a place. Going by that path I saw at such a place a Foul thing. Standing there facing such a direction and noting in such a manner the objects around it, I acquired the Foul Sign thus and, coming out of the cemetery by such a direction, I returned by such a path doing this and that, and I am seated here." As he reflects thus the Sign is manifested, appearing as though placed in front of him. The [developing of] the subject of meditation progresses in the aforesaid manner. Hence it is said:—"Reflecting on the path of going and coming is for the sake of progress of the course of meditation."

Now as to the expression, "Seeing the advantages and aware (as) of a jewel, he adopts a reverential attitude of mind, and in a loving mood binds his heart to the idea," driving the mind to¹ the abominable swollen thing and producing Jhāna and increasing insight, which has Jhāna as proximate cause, [189] he should see the advantage thus:—"Surely by this progress I shall be freed from old age and death." As a poor man, on coming by a precious gem of great worth, looks upon it as a jewel, saying, "I have indeed got something very rare," begets respect for it, feels much affection for it, and watches over it, even so, saying:—"I have acquired this subject of meditation which is difficult to acquire," he who meditates on the four elements grasps these in his own self; and as the poor man seizes the gem of great worth, he who in practising the respiration-exercise grasps the breath of his nostril, he who practises with Devices makes the Device and develops it as he pleases. Thus the other subjects of meditation are easy to acquire. But this one lasting only one or two days,

¹ Read *mānasam cāretvā*.

after which it becomes a discoloured thing, etc., there being nothing more difficult to acquire than this, he, regarding it as a jewel, begetting respect for it, and being fond of it, should watch over that sign.

By day and by night he should bind his thought to it as “swollen abomination! swollen abomination!” repeatedly advert to it, think on it, apply his mind to it. As he does this, the after-image arises. And here is the difference between the two signs. The sign to be grasped appears corrupt, horrible, awful. The after-image is like a man stout in limbs, large and small, lying down after a hearty meal. Together with the acquirement of the after-image, sense-desire is put away, being discarded through non-attention to external sensualities. By the putting away of compliance, ill-will is also put away, just as pus is put away together with blood. Likewise sloth-torpor is put away by means of strenuous endeavour, worry and flurry by application to the calm state which knows not regret, doubt in the Teacher who has preached the attainment, in the attainment and in its fruits is put away by realizing the special acquirements: thus are the five hindrances put away. Applied thinking, with the characteristic of lifting the mind on to the sign, sustained thinking which effects the function of thrashing the sign, rapture which is the cause of special attainment, repose which arises to the rapturous, bliss which has repose as its sign,¹ [190] collectedness which has bliss as its sign owing to the production of mental concentration in the blissful one:—these Jhāna-factors manifest themselves. Thus in him is produced at that very moment the access-Jhāna which is the very image in First Jhāna. After that everything should be understood as said in the Earth-device, as far as the ecstasy of the First Jhāna and the acquirement of the habits.

Next, in the Discoloured thing, and so on, whatever characteristic has been mentioned, beginning with the going in such wise as “he who grasps the Foul Sign in a swollen thing goes alone without a companion, established in unforgetful mindfulness,” all should be understood, including the final inter-

¹ Read as in the footnote.

pretation, as said above. There should only be just a changing of the words "swollen thing" here and there in this way:—"he who grasps the Foul Sign in a discoloured thing," or "he who grasps the Foul Sign in a festering thing."

There is this difference:—He should start attending to the discoloured thing as "discoloured abomination! discoloured abomination!" Here the sign to be grasped appears striped in colour. And the after-image appears abundantly. He should start attending to the festering thing as "festering abomination! festering abomination!" Here the sign to be grasped appears like a fluid trickling. The after-image appears fixed and steady. The fissured thing is to be met with on the battle-field or in a forest infested by thieves, or in the cemetery where kings execute robbers, or in the woods where men are mangled by lions and tigers. Therefore if, when he goes to such a place, any limbs of the body which are lying in various directions come into the field of vision by one act of adverting, well and good. If not, he should not touch them with his hands. For, touching them, he becomes familiar with them. He should therefore cause the gardener or a novice or someone else to gather them in one place.¹ If he gets no such help, he should make a space of one finger² between two limbs with the help of his walking stick or some other stick, and then draw nigh. Having drawn nigh he should start attending to it as "fissured abomination! fissured abomination!" There the sign to be grasped appears as if cut in the middle, but the after-image appears whole. [191] He should start attending to the mangled thing as "mangled abomination! mangled abomination!" Here the sign to be grasped appears like an object mangled here and there, but the after-image appears whole. As regards the Dismembered thing, he should make, or cause to be made, as in the case of the fissured thing, spaces of one finger, and start attending to it as "dismembered abomination! dismembered abomination!" Here the sign to be grasped appears as visible interstices; but the after-image appears whole. The "cut and dismembered thing!"

¹ Cf. *Psalms of the Brethren*, cxxxvi.

² So as to present the fissured appearance.

is to be met with in the different places mentioned in the fissured thing. Therefore, going there, and making or causing to be made, spaces of one finger as above, he should start attending to it as “cut and dismembered abomination! cut and dismembered abomination!” Here the sign to be grasped when it appears is like the orifice of a wound; the after-image appears whole. The “Bloody thing” is got in the cutting of the hands and feet and so on, of those wounded on the battle-field and so forth, or when boils and abscesses and so on, burst and matter trickles from the orifices.¹ Hence, on seeing it he should start attending to it as “bloody abomination! bloody abomination!” Here the sign to be grasped appears like the shaking of a red flag in the wind; the after-image appears settled. The “Worm-foul” is met with in a corpse two or three days old, when it pours forth lumps of worms from the nine mouths of its sores. It has the appearance of a heap of rice as large as the body of a dog, jackal, man, ox, buffalo, elephant, horse, python, and so on. He should start attending to it in the body of any one of these as “worm-foul abomination! worm-foul abomination!” To Cūlapiṇḍapātika-Tissa the Elder, the sign arose in an elephant-corpse in the Kālādīghavāpi Lake. The sign to be grasped appears as if vibrating. The after-image appears settled like a heap of rice. The skeleton is spoken of in various ways thus:—“*One may see a body discarded at the cemetery, a chain of bones, with flesh and blood, bound by tendons.*”² [192] Therefore, going in the aforesaid manner to where the skeleton is lying, and making the neighbouring rocks and so forth one with the Sign, one with the object, and noting it by way of its intrinsic nature: “This is a skeleton,” he should grasp the Sign in the eleven ways from the point of view of colour and so on.

But it does not appear to one who looks at it from the point of colour as white; there is a mixing with the white Devic. Hence he should look at it as an abomination. Sex (or feature) here is a name for hands and so on. Therefore he should determine it as to the sex by way of hands, feet, head, belly, arm, hip, breasts, shins. And he should determine it regarding

¹ Or “from the mouths of wounds.”—*Tīkā*.

² *Dīgha* ii, 296.

the shape as long, short, round, square, small, large. Region and locality in the way described. Having determined it as to the limitations by way of the limits of a bone, he should grasp whichever bone is manifested and attain to ecstasy. By way of the low parts and high parts of that bone, he should determine it from the point of view of low parts and high parts. By way of position also:—I stand low, the bone is above; or, I stand high, the bone is below. He should determine it as to the joints by way of contact between two bones. He should determine it as to apertures by way of space between bones. Driving insight everywhere, he should determine it from all sides thus:—"In this place is the skeleton." When the sign does not appear after this, he should fix his mind on the forehead-bone. And as here, so in the preceding signs of the worm-foul and so on, he should note the grasping of the sign in eleven ways where it is possible to be grasped. And the subject of meditation is fulfilled both in the entire series of bones and in single bones. Therefore grasping the sign in either of them, he should start attending to it as "skeleton abomination! skeleton abomination!" Here the sign to be grasped and the after-image are said to be as though one and the same. This, as regards the single bone, is as it should be. But as regards the series of bones, it is fitting that, in the sign to be grasped, there should be visible apertures; and in the after-image, fulness. [193] And in the single bone the sign should appear terrible on account of its ugliness. The after-image should be productive of rapturous joy because it bestows access. For in the matter of these two signs what is said in the Commentaries has been said in paving the way¹ to their distinction. Thus there [in the Commentaries] there is no after-image in the four Divine States nor in the ten Foul Things. For in the Divine States just the breaking down of the limits² is the Sign; and in the ten Foul Things when, after drawing the distinction, just the abominable condition is seen, the Sign is said to manifest itself. In spite of this there is here the twofold sign:

¹ Lit. "by opening the door."

² On the part of the four persons in the Four Divine States.

the sign to be grasped and the after-image. It has been said that the sign to be grasped appears deformed, corrupted, awe-inspiring and so forth. Therefore what we have stated as “driving on to” is fitting here. Further, the appearance and so forth to Mahā-Tissa the Elder¹ of the whole body of the woman as a lump of bones when he had seen only the bones of her teeth, is evidence here.

And so the Ten-Powered One, of virtues fine,
And fame spread wide, the thousand-eyed, has named
As cause for Jhāna this and that foul base.
Thus them and all the method how to expand
Them understanding one may also learn
The better this Particular Discourse :—

He who has attained Jhāna anywhere among the Ten Foul Things is, owing to his passion being well discarded, free from frivolity like the saint devoid of the passions. Though this is so, the different kinds of the Foul which have been described, are to be understood by way of the corpse reaching to its intrinsic nature,² and by way of the different kinds of lustful behaviour. For a dead body, in becoming an abomination, may reach to the intrinsic nature of the Foul or that of any of the others. Thus he should grasp the Sign in whichever kind of corpse he can get it as “swollen abomination ! discoloured abomination !” And the classification of the Foul is said to be tenfold by way of the corpse reaching its intrinsic nature.

And of them in particular, the swollen corpse, as making clear the decay of the form of the body, is suitable for one lusting after the form of the body. The discoloured corpse, as making clear the decay of the beauty of skin, is suitable for one lusting after the complexion of the body. The festering corpse, as making clear the stench connected with the sores³ of the body, [194] is suitable for one lusting after the smell of the body produced by means of flowers, perfumes, and so on. The fissured corpse, as making clear the existence of a hollow within, is suitable for one lusting after the solid state [of limbs] in the body. The mangled corpse, as making clear

¹ See p. 24.

² See *Expositor* 266 n.

³ Read *Kāyavaṇa*°.

the decay in the perfection of the fulness of flesh, is suitable for one lusting after the fulness of flesh in such parts of the body as the breasts, and so on. The dismembered corpse, as making clear the scattering of limbs, large and small, is suitable for one lusting after their gracefulness. The cut and dismembered corpse, as making clear the change that has come over the different joints, is suitable for one lusting after the perfection of the joints of the body. The bloody corpse, as making clear the abominable state of being besmeared with blood, is suitable for one lusting after beauty produced by adornment. The worm-foul corpse, as making clear the state of the body in common with various kinds of worms, is suitable for one lusting after the idea of "what is mine." The skeleton, as making clear the abominable state of the bones of the body, is suitable for one lusting after perfection of the teeth. Thus it should be understood that the classification of the Foul has been declared to be tenfold also by way of the different kinds of lustful behaviour.

And because in the tenfold classification of the Foul, just as in a river of swift current with flowing waters a boat is steady by means of the steering-oar, and cannot stop without its help, so from the weakness of the idea¹ the mind is collected by the strength of applied thinking, without which it cannot be steady; therefore here is obtainable the First Jhāna (with applied thinking), and not the Second or other Jhānas. Though there is abomination, yet because he has seen benefit in this foul object thus:—"Surely by such progress I shall be freed from old age and death," and because of the removal of the torments of the hindrances, rapturous joy arises in him. He is like the flower-remover who feels joy over the rubbish heap in seeing benefit and thinks: "Now I shall get much wages," and like the sick man at the alleviation of the misery of sickness through vomiting and purging.

The Foul thing, though tenfold, is one in characteristic, which is the impure, evil-smelling, disgusting and abominable state. Not only in the dead body does it appear with this

¹ The inability of the object to draw the concentration of the mind on itself owing to its abominable state, is its weakness.

characteristic, but, as in the case of the Elder Mahātissa, resident at Mount Cetiya, seeing the teeth of a laughing woman, and as in the case of an attendant novice of the Elder Saṅgharakkhita looking up at the king on an elephant's back, it may also appear in a living body. Indeed, the living body is foul as is the dead body. [195] But in the former, the characteristic of the Foul, being covered by temporary adornments, does not appear.¹ But by nature this body is an accumulation of more than three hundred bones, joined by an hundred and eighty joints, bound by nine hundred tendons, smeared with nine hundred pieces of flesh, knitted with a wet skin, covered by the tegument, having pores large and small, constantly exuding [impurities] above and below like a pot overflowing with fat, a resort of multitudes of worms, abode of disease, basis of painful states,² with a constant flow of pus from the nine mouths of sores like an old boil which has burst, where filth of the eye oozes from the two eyes, filth of the ear from the ear-holes, mucus of the nose from the nose-cups, food, bile, phlegm and blood from the mouth, excrement and water from the openings below, impure sweaty fluid from the ninety-nine thousand hairy sockets, a body where blue flies and so forth gather round, which, without the tending by tooth-sticks, face-wash, head-ointment, bath, dress and garments and so forth, would not differentiate a king walking with his hair coarse and dishevelled, in a primitive state, from village to village, from either a flower-rubbish remover, or an outcast and so on, the body being equally abominable in either case. Thus as regards the impure, evil-smelling, loathsome abomination, there is no difference between the body of a king and the body of an outcast.

Yet here, in the living body, by removing the dirt of the teeth and so on with tooth-sticks and washing the face and so on, covering the private parts with cloth of all sorts, smearing the body with sweet-smelling unguent of various colours, adorning it with flowers and ornaments and so on, people make it fit to be grasped³ as "I," as "mine." Hence man, not

¹ So far the last two pages occur also in *Expositor* 265-267.

² Read *vattu pari*°.

³ Read *gahetabbākārapattam*.

knowing the true intrinsic nature of its characteristic "foul," because it is hidden by this temporary adornment, lust after women, and women after men. But in reality there is not the minutest spot that is fit to lust after. For truly people have no desire to touch with the hand the hairs of the head and of the body, nails, teeth, saliva, mucus, excrement, urine, not even an atom of them, once they have dropped from the body; they are repelled by them, ashamed of them, detest them. And though the remaining parts of the body also are abominable, people who are clouded by the darkness of ignorance grasp it as the person, desirable, lovely, permanent, blissful, because they are in love with the lust, the fondness of the person. [196] In grasping it thus they resemble the old jackal who, seeing a *kimsuka* tree¹ in the wood, imagines every flower on the tree to be a piece of flesh. Therefore:—

Just as a fox who sees the *kimsuka*
 A-flowering in the forest, runs with speed:
 "I've got a tree of flesh to eat" he thinks.
 With very greed he bites the flowers all
 As from the tree they fall. "But this I find
 Is not the flesh. So that must be the flesh
 Which hangs there on the tree,"—thus he avers,
 E'en so the wise² who grasps not, as the Foul,
 Shed particles of body, should esteem
 Both these and all his body-frame as foul.
 For fools who think the body beautiful,
 Being distraught therewith, do evil deeds;
 They are not freed from pain. Therefore the wise³
 Should see the nature of this body vile,
 Or dead, or living, as of beauty void.

For this has been said:—

*The body is a corpse, like cesspool foul,
 And evil-smelling, where the fool delights,
 But which is censured by the seeing ones.*

¹ *Boiea frondosa*, which has red blossoms.

² *Budho*.

³ *Medhāvī*.

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*A wet skin covers it, nine doors it has,
A big wound, it exudes impurities.
If of this body inside were outside,
We'd grasp a stick to keep off crows and dogs !*

Hence the able monk, grasping the sign wherever the foulness appears, be it in living body or dead, should proceed from the meditation to ecstasy.

Thus is ended the Sixth Chapter called the Exposition of the Subject of Meditation on the Foul, in the Section of Concentration-culture in the Path of Purity, composed for the purpose of gladdening good folk.

EXPOSITION OF THE SIX RECOLLECTIONS

IN the Recollections stated immediately after the Foul, "mindfulness" (*sati*) from arising repeatedly, is Recollection (*anu-ssati*). Or, mindfulness which, from arising in places where it ought to arise, is suitable for a well-born man who has entered the religious life through faith, is recollection.

1. Recollection arisen with reference to the Buddha is Buddha-recollection, a name for mindfulness with the Buddha's virtues as object. 2. Recollection arisen with reference to the Law is Law-recollection, a name for mindfulness having for object qualities of the Law such as being "well-announced" and so on. 3. Recollection arisen with reference to the Order is Order-recollection, a name for mindfulness having for object qualities of the Order such as "well-progressing" and so on. 4. Recollection arisen with reference to morality is Morality-recollection, a name for mindfulness having for object qualities of morality such as "being unbroken" and so on. 5. Recollection arisen with reference to liberality is Liberality-recollection, a name for mindfulness having for object qualities of liberality such as free liberality and so on. 6. Recollection arisen with reference to spirits (*devatā*) is Spirit-recollection, a name for mindfulness having for object virtues such as one's own faith with spirits as witness. 7. Recollection arisen with reference to death is Death-recollection, a name for mindfulness with the breach in the life-controlling faculty as mental object. 8. Concerning the *material* body differentiated as the hair and so on, or just concerning the body, is the meaning of "as to the body." It is regarding both body and mindfulness, hence "mindfulness as to the body." Though the term for this should be "*kāyagatasatī*," the unshortened vowel in "*kāyagatāsati*"

is used, a name for mindfulness having for mental object the sign of the parts of the body such as hair. 9. Mindfulness arisen with reference to respiration is Respiration-mindfulness, a name for mindfulness with the characteristic of inhaling and exhaling as mental object. 10. Recollection arisen with reference to calm is Calm-recollection, a name for mindfulness with the calming of ill as object.

[198] I.

Thus the student who wishes to develop first the Buddha-recollection from among these ten, and who is endowed with strong faith, in a suitable dwelling, in seclusion, in solitude, should recall the Buddha's virtues thus: "*He it is, the Blessed One, Saint, Perfectly Enlightened, proficient in knowledge and conduct, well-farer, world-knower, peerless, driver of men to be tamed, Teacher of devas and men, Buddha, Blessed One.*"¹ Here is the way in which he should recollect them: "He it is, the Blessed One, also the Saint, also the Perfectly Enlightened One . . . also the Blessed," thus he recollects. The expression is used for this and that reason (as follows).

He recollects that the Blessed One is Saint (*araham*) for these reasons: because of the distance (*ārakā*, i.e. from the vices), destruction (*√han*) of the foes (*ari*) and the spokes (*ara*²), worthiness (*araha-tta*) to receive the necessities of life and so on, absence of secret (*a-raha*) evil-doing. For he is far from all the vices, stands at a really great distance, because of the destruction of the vices together with their innate tendencies (*vāsana*) by the Path,—thus is he Saint because of distance.

He's far from that which he possesses not.

Possessing not the faults, on that account

The Leader is considered as the Saint.

And he kills those foes, the vices, by means of the Path. Thus is he Saint, from the killing of the foes also.

And since the Lord has slain all foes of lust

With sword of knowledge, he is called the Saint.

¹ *Dīgha* i, 49. Cf. *Kindred Sayings* ii, 48.

² "Foes" are the vices, "spokes" are of the wheel of repeated births.

And there is that wheel of repeated births, whose nave is made of ignorance and craving for existence, whose spokes are the storing up of merit (demerit, imperturbability), whose rim is old age and death, which is pierced by the axle made of the cankers, the cause (of ignorance and so on), and yoked to the chariot of the three existences¹ and which has been rolling from time immemorial. Standing on the legs of energy, on the ground of morality, at the circle of the tree of knowledge, and holding with the hand of faith the axe of knowledge which brings about the loss of Karma, he has destroyed all the spokes of this wheel. From this destroying the spokes also is he "Saint." Or, the wheel of repeated births is called the round of births of unknown beginning. And of this wheel ignorance, being the centre (lit. root), is the nave; old age and death being the end, are the rim; and the remaining ten states are the spokes just because ignorance is the centre and old age and death the end. Herein nescience regarding ill and so on, is ignorance. And in sensuous life, [199] in form-life, in formless life, ignorance is the cause of complexes therein. Complexes, in sensuous life are the cause of birth-consciousness therein. And the same with other forms of life. Birth-consciousness in sensuous life is the cause of mind and matter therein, likewise in form-life. In formless life it is the cause of mind only. Mind-and-matter, in sensuous life, is the cause of the six organs of sense therein. Mind-and-matter, in form-life, is the cause of three organs² therein. In formless life mind is the cause of one organ³ therein. The six organs in sensuous life are the cause of the sixfold contact therein. In form-life three organs⁴ are the cause of three contacts² therein. In formless life one mind-organ is the cause of one contact (viz. mind) therein. The six contacts in sensuous life are the cause of the six feelings therein. In form-life three contacts are the cause of three feelings² therein. In formless life one contact (viz. mind) is the cause of one feeling therein. The six feelings in sensuous life are the cause of six groups of craving therein. In form-life three of

¹ Read *tibhavarathe*.

² Viz. eye, ear and mind.

³ I.e. itself.

⁴ Viz. form, sound, mind.

the former are the cause of three of the latter therein. In formless life¹ one feeling is the cause of one group of craving therein.

In this and that life this and that craving is the cause of this and that attachment, and the attachment and so on is the cause of becoming and so on. How? Here someone, thinking "I will enjoy sense-pleasures," misconducts himself in deed on account of his attachments to sense-desires, and misconducts himself in word and in thought. From the fulness of misconduct he is re-born in a state of woe. The karma which is the condition of his re-birth there is called karma-life. The aggregates born of karma are called re-birth-life. The coming to be of the aggregates is birth. The maturing is old age. The break-up is death. Another man, thinking "I will enjoy celestial bliss," lives a good life, and from the fulness of good conduct, is re-born in heaven. The karma which is the condition of his re-birth there is karma-life and so on. Again, another man, thinking "I will enjoy happiness in the Brahma world," develops from his attachments to sense-desire, love, pity, sympathy, equanimity. From the fulness of practice [200] he is re-born in the Brahma world. The karma which is the condition of his re-birth there is karma-life and so on. Another man, thinking "I will enjoy happiness in formless existence," likewise develops the sphere of the infinity of space, and the other attainments. From the fulness of practice he is re-born here and there. The karma which is the condition of his re-birth there is karma-life. The aggregates born of karma are called re-birth-life. The coming to be of the aggregates is birth. The maturing is old age. The break-up is death. And the same with the interpretations based on the remaining attachments.²

Thus this ignorance is the condition; the complexes are the result of the conditions. Understanding which arises in the comprehending of the cause that both these states are results of the conditions is knowledge of the duration of the law of

¹ *Bhava*, translated "life," is lit. "becoming."

² Wrong views, rite and ritual, self-theory.

cause and effect.¹ In both the past and the future, ignorance is the condition, complexes the result of the condition. Understanding which arises in the comprehending of the cause that both these states are results of the conditions is knowledge of the causal genesis. In this way should all the terms be treated in detail.

Herein ignorance and complexes form one group; consciousness, mind-and-matter, six organs, contact, feeling, another; craving, attachment, becoming, another; birth, old age, death, another. And of these the first group is in past time²; the middle two are in the present; birth, old age, death, are in the future. And craving, attachment, becoming, are taken together with ignorance and complexes. Thus these five states form the round of karma in the past.³ The five beginning with consciousness are the round of result in the present. Ignorance and complexes are taken together with craving, attachment, becoming,—thus these five states are the round of karma in the present. Because consciousness and so on are shown in the exposition of birth, old age, death, they (the former) are the round of result in the future. And the states in detail are twentyfold.

Of these there is one union between complexes and consciousness, another between feeling and craving, another between becoming and birth. Thus the Blessed One knows, sees, comprehends, penetrates in all respects this causal genesis of four groups, three times, twenty items, three unions. That is, knowledge in the sense of knowing; understanding in the sense of understanding. Hence it was said, “Understanding which arises in the comprehending of the cause . . . is knowledge of the duration of the law of cause and effect.”⁴ By this knowledge the Blessed One, knowing the states as they really are, and being disgusted with, and detached and freed from them, has broken, destroyed, demolished the spokes of

¹ *Dhammaṭṭhiti*—a “technical term” for causal genesis or *paṭicca-samuppāda*.

² “A past condition is its portion”—*atīto hetu bhāgo*—says the *Tīkā*.

³ In reality complexes and becoming are the karma, the rest being its agents, working in its service.

⁴ Punctuate as above.

this wheel of repeated birth which has been described. Thus also from the destruction of the spokes is he the Saint:

[201] Since by the sword of knowledge he has cut
The spokes (*arā*) within the wheel of births renewed,
The Lord of Worlds is therefore named the Saint (*arahan*).

From worthiness to receive the best offerings he is worthy to receive the robe and the other requisites and special worship. Therefore when the Tathāgata arose, those of the devas and men who were mighty made worship nowhere else. For so Brahmā Sahampati worshipped the Tathāgata with a garland of precious stones of the height of Sineru. And other devas and men, as well as Bimbisāra, king of Kosala, and others spent according to their means ninety-six crores of wealth for the sake of the Blessed One, although he had then passed away. Asoka the great king put up eighty-four thousand monasteries in the whole of Jambudīpa.¹ What need is there to mention other special acts of worship? Thus from "worthiness" to receive the requisites and so on he is "saint."

And since this Lord of Worlds is worthy of
Distinctive worship with the requisites,
The Conqueror, he deserves this name of saint,
According to its meaning in the world.

And he never behaves like those fools who in the world imagine themselves to be wise and do evil in secret for fear of evil repute—thus from the absence of secret evildoing also is he "saint."

Since he no evil does in secrecy (*raha*),
The Saint—thus is he known on that account.

Thus in every way also:—

From distance, cutting off the foe of vice,
The Sage is called the Saint, destroyer of
The wheel of birth renewed, the Worthy One
For gifts and requisites and other things.
He works no evil things in secrecy.
And therefore is he called the Worthy One.

¹ *Mahāvamsa* v, verses 79, 176.

“Perfectly Enlightened”—because he knows rightly and by himself all things. For he has of himself known all things, known knowable things as knowable, comprehensible things as comprehensible, removable things as removable, realizable things as realizable, things that may be developed as such. Hence it is said:—

*“All that which should be known is known by me,
What may be brought about, that have I wrought,
Whate’er should be removed I have removed,
Hence, brahmin, am I Buddha—one Awake.”*¹

[202] Further, sight is the Truth about Ill; the preceding craving² which sets it up by being its root-cause is the Truth about the Origin; the non-proceeding of both is the Truth about the Cessation; the middle path which knows cessation is the Truth about the Path. Thus by bringing out one word after another, he knows of himself all things rightly. And the same with the ear, nose, tongue, body, mind.

In this way should be construed the six objects of sense beginning with things seen, the six groups of consciousness beginning with eye-consciousness, the six contacts beginning with that of the eye, the six feelings beginning with that which is born of eye-contact, the six perceptions beginning with that of things visible, the six volitions beginning with volition in the seen, the six groups of craving beginning with that of things visible, the six ways of applied thinking beginning with that of things visible, the six ways of sustained thinking beginning with that of things visible, the five aggregates beginning with that of body, the ten devices, ten recollections, ten perceptions by way of perception of the swollen corpse and so on, thirty-two parts beginning with hair, twelve organs, eighteen elements, nine existences beginning with that of sense, four Jhānas beginning with the first, four immeasurables beginning with the developing of love, four formless attainments, and the factors of causal genesis, in reverse order beginning with “old age and death,” in direct order beginning with “ignor-

¹ *Sutta-Nipāta*, verse 558; *Psalms of the Brethren*, verse 828.

² Separate the compound in the text.

ance." Here is the summary in single compounds: Old age-death is Ill-truth, birth the Origin-truth, escape from both is the Cessation-truth, the middle path which knows cessation is Path-truth. Thus by bringing out one word after another, he knows, comprehends, penetrates of himself all things rightly. Hence is it said: "Perfectly Enlightened—because he knows rightly and by himself all things."

And from the possession of knowledge and conduct is he "proficient in knowledge and conduct." Of them, knowledge is threefold, also eightfold. The former is understood to be as stated in the Bhayabherava Sutta,¹ the latter as in the Ambaṭṭha Sutta,² wherein the eight kinds of knowledge are stated by taking the six higher knowledges together with insight-knowledge and psychic power of mind. These fifteen states are to be understood as "conduct": restraint of morality, guardedness of the door in faculties, moderation in food, application in wakefulness, the seven good states,³ four Jhānas of the realm of sense. For since by means of these fifteen things the noble disciple conducts himself, be-takes himself towards deathlessness, therefore are they said to be "conduct." As has been said, "*Here, Mahānāma, the noble disciple is virtuous,*" and all should be understood [203] as said in the Middle Fifty (Suttas) of the Majjhima.⁴ Being endowed with such knowledge and conduct, the Blessed One is said to be "proficient in knowledge and conduct."

Here the fulfilment of knowledge serves to fulfil the omniscience of the Blessed One, the fulfilment of conduct his great mercifulness. Knowing through omniscience what is advantageous or not advantageous for all beings, he by means of his great mercifulness wards off the disadvantages and engages the advantages, as did the Buddha in the past who was endowed with knowledge and conduct. Hence his disciples are well-behaved, and not ill-behaved, as were the Attantapa⁵ disciples of those devoid of knowledge and conduct.

¹ *Majjhima* i, 22.

² *Dīgha* i, 100.

³ Faith, sense of shame, dread of blame, wide knowledge, energy, mindfulness, understanding.

⁴ i, 355.

⁵ *Majjhima* i, 341, lit. self-tormentors.

From the beauty of going, from having gone to the beautiful place, from having gone rightly and spoken rightly, is he "well-farer" (lit. *well-gone*). For the going is the same as "gone." That of the Blessed One is beautiful, pure, faultless. What is that? The Noble Path. For by it he has gone without faltering to the place of security. Thus from the beauty of his going is he "well-gone." And he has gone to the beautiful place, the deathless Nibbāna. Thus from having gone to the beautiful place also is he "well-gone." And rightly has he gone by this and that path, not allowing the removed vices to return. For this has been said: "*He does not allow to come again, return, come back again those corruptions which have been put away by the Path of Stream-winning: hence 'well-gone' . . . which have been put away by the Path of Saintship: hence 'well-gone.'*"¹

Or, rightly he goes, working benefit and happiness for the whole world by his right attainments of fulfilling the full thirty perfections, since he was at Dipankara's feet till he sat in the circle of the Tree of Knowledge without having recourse to the extremes of eternalism, annihilation, devotion to pleasure and self-mortification. Thus from his going rightly is he "well-farer." And rightly he talks, speaks fitting words in fitting places—thus from speaking rightly² also is he "well-farer." Of this, here is the testifying Sutta: "*Those words which the Tathāgata knows to be unreal, untrue, not connected with benefit, and which to others are not lovable, delightful,—those words the Tathāgata does not speak. Those words which the Tathāgata knows to be real, true, not connected with benefit, and which to others are not lovable, delightful,—those words also the Tathāgata does not [204] speak. And those words which the Tathāgata knows to be real, true, connected with benefit, and which to others are not lovable, not delightful,—for the utterance of such words the Tathāgata bides his time. Those words which the Tathāgata knows to be unreal, untrue, not connected with benefit, and which to others are lovable, delightful,—those words the Tathāgata does not speak. Those words which the Tathāgata*

¹ A. P. Buddhadatta's ed. refers this to the "Great Commentary."

² Read *sammāgadattā* for *°padattā*.

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*knows to be real, true, not connected with benefit, and which to others are lovable, delightful,—these words also the Tathāgata does not speak. And those words which the Tathāgata knows to be real, true, connected with benefit, and which to others are lovable, delightful,—for the uttering of such words the Tathāgata knows the time.”*¹

Because he knows the world in all respects, he is “world-knower.” For he, the Blessed One, has known, understood, penetrated the world in all respects, i.e., as to its intrinsic nature, origin, cessation, means of cessation. As has been said, “*Where, friend, one does not get born, nor grow old, nor die, nor decease, nor get re-born,—“that” end of the world, I say, I am not able by walking to come to know, nor to see, nor to arrive at. But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long carcase, friend, with its impressions and its ideas that, I declare, lies the world, and the cause of the world, and the cessation of the world, and the course of action that leads to the cessation of the world.*

*“Ne’er may world’s end be won by walking there,
Nor if ye win not are ye freed from ill.
Therefore in sooth, he that is rich in wisdom,
Who knows the world, he it is goes to world’s end,
He who ’bove all liveth the life that’s holy;
With heart serene he understands the world’s end,
Nor for this world nor for another hopeth.”*²

Further, there are the three worlds: the world of complexes, the sentient world, the visible world.³ Of these, “*the world is one: All creatures subsist on account of a cause*”¹—in such places [205] the world of complexes is to be understood. “*The*

¹ *Majjhima* i, 395. Cf. *Dīgha* iii, 134. ² *Kindred Sayings* i, 86.

³ *Tīkā* says, the group or continuity of aggregates bound by the controlling faculties is the sentient world. The group of material qualities born of the caloric order and not bound by the faculties, is the visible world. The aggregates liable to be grasped at, or clung to, whether bound or not by the faculties, form the world of complexes.

⁴ *Khuddakapāṭha* iv.

world is eternal or the world is not eternal,¹—in such places the world of living beings is meant.

*“As far as sun and moon go round
And shed their light on quarters all,
So far the world is thousandfold
Wherein thy sway is exercised.”*²—

in such places the spatial world is meant. That world also the Blessed One has known in all respects. Indeed he knows the world of complexes also in all respects thus: *“The world is one: all creatures subsist on account of a cause. There are two worlds: name and form. There are three worlds: the three feelings. There are four worlds: the four nutriments. There are five worlds: the five clinging aggregates. There are six worlds: the six subjective organs of sense. There are seven worlds: the seven durations of consciousness. There are eight worlds: the eight worldly conditions. There are nine worlds: the nine abodes of beings. There are ten worlds: the ten sense-organs. There are twelve worlds: the twelve sense-organs. There are eighteen worlds: the eighteen elements.”*³

And because he knows the wish of all beings, their inclinations, their conduct, their intentions, knows who have little or no dust in their eye,⁴ and who have much dust in their eye, who have sharp faculties and who have soft faculties, who are of good behaviour and who are of bad behaviour, who are easy to convince and who are difficult to convince, who are possible persons and who are impossible persons,—therefore does he know the world of living beings in all respects.

And as with the world of living beings, so also with the spatial world. For he knows that a single world-system is twelve hundred thousand, thirty-four hundred and fifty *yojanas*⁵ in length and breadth.

In circumference,

Thirty-six hundred thousand *yojanas*,
Ten thousand, fifty, and three hundred make

¹ *Majjhima* i, 427. ² *Ibid.*, i, 328. ³ *Paṭisambhidā* i, 122; cf. *A.* v, 50 ff.

⁴ I.e. dust=passions; eye=understanding. Cf. *D.* ii, 38 f.

⁵ Between seven and eight miles is a *yojana*.

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The world's whole round, wherein lies this our earth,
 In thickness four and twenty nahutas.¹
 In thickness eight and forty nahutas
 The wind-girt water flows, and the wind climbs²
 [206] For six and ninety myriad yojanas
 Unto the lower ether. Even thus
 Is told the measure of the universe.
 Sineru, highest of the mountain peaks,
 Sinks four and eighty thousand yojanas
 In the great deep, and to that height ascends.
 To half the measure sink and rise the seven
 In due succession named:—Yugandhara,
 And Isadhara, Karavika's Range,
 Sudassana, and Mount Nemindhara,
 Vinataka, and Assakaṇṇa's mass.
 These seven celestial ranges,³ beautified
 With many gems, compass Sineru round.
 There dwell Great Regents, Yakkhas, deities.
 Himavā stands five hundred yojanas
 In height (three thousand are its length and breadth),
 Crowned with its four and eighty thousand peaks.
 This island Jambudīpa has been named
 After the Jambu tree, which others name
 Naga, whose trunk is fifteen yojanas
 In girth. The trunk and the outspreading arms
 Are fifty yojanas in length. It shades
 A hundred, and a hundred is its height.

And the dimensions of the Jambu are the dimensions of the
 variegated trumpet-flower of the Asuras, the silk-cotton tree
 of the Garuḷas, the *Kadamba* tree of Aparagoyāna, the wish-
 yielding tree of the Uttarakurus, the acacia of Pubbavideha,
 and the coral tree in Tāvatiṃsa. Hence the ancients said:—

*Kadamba, and devas' Pāricchattaka,
 Pātali, Kappa, Jambu, Simbali,
 Sirisa seventh.*

¹ *Nahuta*, ten thousand.

² For *matthato* and so on, Burmese recensions read *māluto nabham*
uggato.

³ For *setā* read *selā*.

*The great world's rocky rim sinks in the deep
Eighty-two thousand yojanas, its height
Identical, encircling the whole world.*

[207] Therein, the disc of the moon measures forty-nine yojanas, the disc of the sun fifty yojanas, the Tāvātimsa mansion ten thousand yojanas; likewise the Asura mansion, Avīci the great hell and Jambudīpa. Aparagoyāna is seven thousand yojanas, likewise Pubbavideha. Uttarakuru is eight thousand yojanas. Each of these great Islands is surrounded by five hundred smaller islands. All these together form one world-system, one world-element. In the spaces between three of them are the hells within the world-systems. Thus the Blessed One, by his infinite Buddha-knowledge has known, understood, penetrated the infinite world-systems. Thus he has known the spatial world in all respects. Thus also from his knowing the world in all respects is he THE WORLD-KNOWER.

From the absence of anyone more distinguished in merit than himself, there is none better than this one,—hence the name PEERLESS. Indeed he surpasses the whole world in the qualities of virtue, also in the qualities of concentration, understanding, emancipation, insight into knowledge of emancipation. In the qualities of virtue he is without peer, comparable to the incomparable, matchless, without a counterpart, without a second, likewise in qualities . . . of insight and knowledge of emancipation. As has been said in detail, “*I do not see, in the world including that of devas and that of māras, anyone more fully endowed with virtue than myself, of the race of men and of devas.*”¹ Similarly should such Suttas as Aggappasāda, and such verses as “*For me is no teacher*”² be expanded.

DRIVER OF MEN TO BE TAMED:—that is, he tames men to be tamed. It is said that he tames, he disciplines. Therein the taming of men refers to those who have not been tamed and are fit to be tamed, namely, males among animals, human beings and non-human beings. Verily the Blessed One has

¹ *Samyutta* i, 139. See text, p. 207, n. 2.

² *Majjhima* i, 171.

tamed, rendered passionless, and established in the Refuges and Precepts male animals such as Apalāla the Nāga king, Cūlodara, Mahodara, Aggisikha, Dhūmasikha, Āravāḷa the Nāga king, Dhanapālaka the elephant; men such as Saccaka the Niganṭha, Ambaṭṭha the young brahmin, [208] Pokkharasāti, Sonadanda, Kūṭadanta; non-human males such as Ālavaka, Sūciloma, Kharaloma the Yakkha, Sakka the king of the devas.¹ “*Kesi, I tame men gently, I tame them harshly, I tame them gently and harshly,*”—thus should this Sutta² be expanded here.

Further, the Blessed One tames the tamed also, announcing the First Jhāna and the others to people of purified virtue and so on, and the higher Path-progress to Stream-winners and so on. Or, the phrase, PEERLESS DRIVER OF MEN TO BE TAMED has this one meaning: that the Blessed One drives men to be tamed in such a way that they, seated cross-legged, run without faltering to the eight directions; hence is he called “peerless driver of men to be tamed.” “*Brethren, the elephant being tamed and driven by the elephant-tamer, runs straight in one direction,*”³—thus should this Sutta be here expanded.

“TEACHER”:—that is, he instructs beings according to their worthiness, regarding ultimate truths of the present and the future. Further, as “Teacher” he is like the man “with the goods”⁴; i.e., the Blessed One is the caravan leader. As the caravan leader takes the goods across the desert, through the dangers of robbers, across places infested by wild beasts, through famine-stricken and waterless regions, takes them over, out of, through such perils, and places them in a safe place, so the Blessed One, the Teacher, the caravan-leader, takes beings⁵ across the desert, that is, of birth:—thus by this method of exposition the meaning is here to be understood.

“OF DEVAS AND MEN”:—this is said by way of distinguishing between the higher ones and capable persons among devas and men. But the Blessed One, by giving instruction

¹ For references to the names see text, p. 207-8, footnotes.

² *Āṅguttara* ii, 112.

³ *Majjhima* iii, 222.

⁴ *Sattā* (*sa-attha*), the same word = “teacher.”

⁵ Read *sattā* as in footnote.

even to animals, is their teacher also. For they also, acquiring the sufficing condition through hearing the Law of the Blessed One, become by means of that sufficing condition, in the second or third lifetime partakers of Paths and Fruitions. Of this Maṇḍūka¹ the deva and others are instances. It is said that, as the Blessed One was showing the Law to the residents of Campānagara on the shore of Lake Gaggara, a frog (maṇḍūka) grasped the Sign in the Blessed One's voice. [209] A cowherd who stood leaning on a stick, drove it into the frog's head. The frog died there and then, and was re-born in a golden mansion twelve yojanas in size in the (next or) Tāvatisa world. There, as if roused from sleep, he saw himself surrounded by a company of nymphs. "Hullo! I also am re-born here! What deed have I done?" Thus reflecting, he saw no other reason than his grasping of the Sign in the Blessed One's voice. He immediately came with his mansion and worshipped at the Blessed One's feet. The Blessed One knew him and said:—

"Who is it worships at my feet, who shines
With pomp and power illuminating all
The quarters with surpassing loveliness?"
"A frog once was I, eating watery food;
A cowherd killed me listening to thy Law."

The Blessed One taught him the Law. Eighty-four thousand beings understood the Law. The deva, being also established in the fruition of Stream-winning, smiled and departed.

"BUDDHA," the Enlightened:—because whatever knowable thing there is, he has understood all by means of a knowledge which is the consummation of emancipation. Or, since he himself has understood the Four Truths, he causes others also to understand them; for these reasons and others is he the Enlightened (Buddha). Also he is Enlightener in the Truths in order to make known the meaning. Enlightened, the Enlightener of all mankind: thus all procedure, whether Niddesa method² or Paṭisambhidā method³ is to be expanded.

¹ *Vimāna-Vatthu* 49; *Atthakathā* 209.

² *Niddesa* 457.

³ *Paṭisambhidā* i, 174.

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BLESSED ONE (BHAGAVĀ)¹ is an appellation of respect and reverence for the best of all beings distinguished in virtues. Hence said the Ancients:—

Blessed One is the best of names.

Blessed One is the word supreme,

Fit for respect and reverence,

Hence is he called the Blessed One.

Or again, a name is fourfold:—inherent, descriptive, significant, spontaneous. In worldly usage the “spontaneous” name is said to be due to personal wish. Of others (*e.g.*) [210] “calf,” “domestic beast,” “bullock,”—such names are “inherent.” Having a stick, having an umbrella, crested, having a trunk,²—such names are “descriptive.” A scholar of the three Vedas, of the sixfold super-knowledge,³—such names are “significant.” Sirivaddhaka, Dhanavaddhaka and such names as arise without regard⁴ to the meaning, are “spontaneous.” The name Blessed One is significant, not given by Mahāmāyā, nor by King Suddhodana, nor by the eighty thousand relatives, nor by Sakka, nor by Santusita, nor by the other eminent spirits.⁵ Further, this has been said by the Captain of the Law: “*Blessed is not a name given by the mother. . . . It arises at the consummation of emancipation. This appellation of Blessed arises in the Buddhas, the Blessed Ones, with the attaining, the realizing of omniscience at the foot of the Tree of Knowledge.*”⁶ They utter this stanza to set forth those qualities of which this is the significant name:—

“Endowed with,”⁷ “divider,”⁸ “sharer,”⁹ “owner,”¹⁰
Revered is he, for he hath made the “broken,”¹¹
His is “the Wealth.”

¹ Or Adorable, or Exalted One.

² Read *karī*, viz. the elephant. The other phrases are in Pali the substantival adjectives *daṇḍī*, *chattī*, *sikkhī*.

³ *Tevijjo*, *chal-abhiñño*, lit. three-Vedan, six-knowledger.

⁴ Read *apekhitvā*.

⁵ Delete l. 8 in the text, p. 210.

⁶ *Niddesa* 143, ascribed by late tradition to Sāriputta.

⁷ Over-lordship and such qualities.

⁸ Of all states.

⁹ In path-fruition, divine life, and so on.

¹⁰ Of virtue and the necessities of life.

¹¹ Of evil states.

Having the self well-trained by methods manifold,
Gone to Becoming's end: he's called the Blessed One.

And here the meaning of the various terms is to be understood as in Niddesa.¹

Or there is this way:—

Endowed with blessedness, and fit to be breaker,
And yoked with qualities,² the owner,
Resorter,³ vomiter of life's pursuits,
Because of this "the Blessed One."

Herein, taking the etymological meaning from the vowel-augment, vowel-change and so on, or the grammatical meaning thrown in by the *pisodara*⁴ method and so on, because there is in him glory which produces worldly and transcendental bliss, and which has reached the summit of charity, virtue, and so on, therefore is he called *bhagavā* (Blessed One), though the word should be *bhāgyavā*. And because he has destroyed covetousness, hate, delusion, perverse attention, shamelessness, indiscretion, anger, malice, hypocrisy, rivalry, envy, meanness, craftiness, rigidity, hardness, impetuosity, pride, haughtiness, insolence, negligence, craving, ignorance, the threefold immoral root, misconduct, vice, taint, [211] irregularity of perceptions, medley of thoughts, fourfold contrariness, the cankers, bonds, floods, yokes, evil courses, attachments to craving, delight in the fivefold mental barrenness, bondage, the hindrances, the six roots of dissension and groups of craving, the seven tendencies, the eightfold wrongness, the nine roots of craving, the ten causes of immoral

¹ Page 142.

² Read *bhagehi* for *bhavehi*. It is impossible to translate these series of puns by English equivalents. The play is on derivatives of the three Vedic roots "*bhaks*" (*bhag*), to partake of, "*bhaj*," to divide, "*bhañj*," to break.

³ To divine life and so on.

⁴ *Pisodara* = *pisa* + *udara* = *pesodara*, instead of which *pisodara* is used. So also, instead of the Sanskrit form *bhāgyavā*, the Pali form *bhagavā* is used. Or, *Pisa* + *udara* means a big belly, which takes in whatever is thrown in; so *pisodara* words take in other forms of words. The short form *bhagavā* instead of the full form *bhāgyavā* is thus accounted for.

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action, the sixty-two heresies, the hundred and eight kinds of walks in craving, and the hundred thousand vices which bring trouble and fever to all,—in short, the five aggregates of the vices, accumulation (of kamma), celestial joys and death itself,—therefore, as destroying these perils, he is called *Bhagavā*, although the right word should be *bhaggavā* (the breaker). And here it is said:—

With broken lust, with broken hate,
With broken-in delusion,
Th' uncankered one has broken all
The evil states—the Blessed One.

And the possession of “wealth” shows his physical attainments in that he bears the hundred characteristics of the virtuous. The brokenness of corruption shows his attainments in the body of the Law. And these two conditions show also that the worldling and the intelligent hold him in great respect, that he is approached by householder and monk, that he is a tower of strength in removing the bodily and mental pains¹ of those who come to him, that he is a helper in carnal gifts and in the gift of the Doctrine, that he is able to confer on them worldly and transcendental bliss. And because the word *bhaga* (blessing) is used in connection with the six states: lordship, state, fame, glory, desire, endeavour, e.g. because there is the highest kind of lordship in his own mind, and there is the *lordship* which in the world's opinion is consummated in all sorts of forms,² such as power to make one's body minutely small, lightness in travelling through the air, and so on³; there is also the transcendental *state*; there is the *fame* exceedingly pure and got by real merit; there is the *glory* of his limbs, big and small, being marked with the characteristic signs and capable of producing clearness of

¹ Read as in footnote.

² Read *sabbākāraparipūraṃ*.

³ Other forms besides these two: *aṇimā* and *laṅghikā* are:—Power to envelop with one's body the whole world-system is *mahimā*. Power to go wherever one wishes is *Pāpūnanapatti*. Ability to perform any act is *pākamma*. Ability to make anyone or anything follow one's wishes is *īsitā*. Ability to create at will water, fire, and so on is *vasitā*. Ability to accomplish whatever one has undertaken to accomplish is *yatthakāmasāyitā*.

vision in men who make an effort to see his physical form; there is the *desire* appearing as accomplishment of desire from his effecting at will whatever is wished for, aspired after, whether it be one's own benefit or another's; and there is the *endeavour* called right effort as the condition of attaining teachership of all the world,—therefore is he called the Blessed (*bhagavā*).

“Blessed,” again in the sense that blessings exist in him as he is endowed with them. Because he is spoken of as divider, who has analyzed, explained, shown all states as moral and so on; the states which are moral and so on, [212] as aggregate, organ, element, truth, faculty, causal genesis and so on; the noble truth of Ill in the sense of oppressing, conditioned, burning, mutable; its origin in the sense of accumulating, source, fetter, nuisance; its cessation in the sense of escape, solitude, unconditioned, deathless; the Path in the sense of leading out, cause, vision, dominant influence,—therefore as divider is he called the Blessed One.

And because he has followed, served, increased, the celestial, divine, noble life¹; the detachment that is physical, mental, spiritual²; the emancipation which is of the Void, unhankered after, signless; and other states which transcend human experience,—therefore is he called the Blessed (*bhagavā*), though the right word should be *bhattavā* (resorter).

And because he has vomited the pursuits called the cravings in the three worlds of re-birth,—therefore instead of saying “vomiter of pursuits of the three worlds of re-birth,” he is called the Blessed, by taking *bha* from *bhava* (re-birth), *ga* from *gamana* (pursuit), *va* from *vanta* (vomited) and lengthening the last. So we say *mekhalā* (girdle) instead of “the wreath (*mā-lā*) of a hidden (*me-hanassa*) place (*kha-ssa*) in the world.”

¹ The Jhāna of the realm of form, such as those with the devices (*kasīna*) for object, is the celestial life. The Jhāna of Love and so on is divine life. Attainment of the Fruition is Noble Life.

² Solitary life in a place free from sense-desire is physical detachment. Having the mind freed from the Hindrances by means of the Jhānas is mental detachment. Nibbāna is detachment of the *Upādhis*, or spiritual detachment.

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When in that (formula) a man recalls the Buddha's merits:—
“ For this reason and that is he the Blessed One, the Saint . . .
for this reason and that is he the Blessed One,”—his mind
at that time is not invaded by lust, not invaded by hate, not
invaded by delusion; but is quite upright with the Tathāgata
as object. And in him who by absence of the invasion of
lust and so on, has discarded the hindrances, and whose mind
is upright towards the subjects of meditation, there arises
applied and sustained thought bending towards the Buddha's
merits. Rapture arises when he applies and sustains the
thought of the Buddha's merits. In the rapturous mind,
bodily and mental sufferings subside through repose which is
the cause of rapture. When his sufferings subside, there
arises bliss physical and mental. The mind of the blissful
who has the Buddha's merits as object is composed. Thus
in due order the factors of Jhāna arise simultaneously. And
owing to the depth of the Buddha's virtues, or to intentness
in recollecting the virtues of various kinds, the Jhāna attains
not to ecstasy but just to the access. Because this Jhāna
arises by way of recollecting the Buddha's virtues, it comes
to be known as the Buddha-recollection. And the monk
who applies himself to this Buddha-recollection has respect
and reverence for the Teacher, attains an abundance of faith,
of mindfulness, of understanding, of merit, is abundantly
rapturous and joyful, overcomes fear and dread, [213] is able
to bear pain, obtains a sense of intimacy with the Teacher;
and his body, inhabited by recollection of the Buddha's
virtues, is worthy of adoration like a temple; his mind bends
towards the sphere of the Buddha; in contact with sinful
objects he feels a sense of shame and dread of blame as though
he stood in the very presence of the Teacher; (though) pene-
trating no further, yet is he bound for a happy destiny.

Hence always eager one should wisely be
For Buddha-minding's mighty majesty.

This, first of all, is the substance of the detailed discourse
on the Buddha-recollection.

II.

He who wishes to develop the Law-recollection also should recall in solitude and seclusion the virtues of the Scriptures, and of the nine divisions of the transcendental law thus: "*(The Law) is well-proclaimed by the Blessed One, thoroughly seen, not subject to time, welcoming all, leading up to, and is to be attained by the wise, each one for himself.*"¹

Under the expression "well-proclaimed" the Law as Scripture is included. Only the Law as transcendental² is comprised in the other expressions. First, the Scripture is well-proclaimed because of its loveliness in the beginning, the middle, and the end, and because of its setting forth according to the meaning and the letter, the fulness and purification of the divine life. For any stanza that the Blessed One preaches has, from the full loveliness of the Law, a lovely beginning in the first line, a lovely centre in the second and third lines, a lovely end in the last line. A discourse with a single application has a lovely beginning in the introduction, a lovely end in the epilogue, a lovely centre in the rest. A discourse with many applications has a lovely beginning in the first application, a lovely end in the last application, a lovely centre in the rest. Further, it is lovely in the beginning because of its introduction and narrative; lovely in the middle from its favourableness to those ready to receive it, the irreversibility of its meaning and its connection with cause and example; lovely in the end by causing the hearers to attain to faith, and by its epilogue. And the whole of the Law of the religion is lovely in the beginning through the morality which is its essence; lovely in the middle through calm, insight, Path and fruition; lovely in the end through Nibbāna. Or, it is lovely in the beginning because of morality and concentration, [214] lovely in the middle because of insight and the Path, lovely in the end because of the Fruition and Nibbāna. Or it is lovely in the beginning because of the Buddha having been well enlightened, lovely in the middle

¹ *Digha* ii, 93.

² *Lok' uttara*: supramundane, not about the life of this world, spiritual.

because of the Law being good, lovely in the end because of the good conduct of the clergy. Or, it is lovely in the beginning because Perfect Enlightenment is to be attained by one who has practised according as¹ he has listened to the Law, lovely in the middle because of individual enlightenment, lovely in the end because of the enlightenment of the disciples. It is lovely in the beginning as the hindrances are discarded in the hearing of it and because it brings happiness to the hearer, lovely in the middle as it carries the bliss of calm and insight in the practising of it and because it brings happiness to one who practises it, lovely therefore in the end as the result of its practice, since, in so far as it is practised, it carries "suchness"² even when the practice ceases to yield fruit. Thus is it "well-proclaimed" because of its loveliness in the beginning, the middle, the end.

And that divine life of the religion, that divine life of the Path which the Blessed One in preaching the Law has set forth, has declared in many ways, is endowed with the meaning and the letter because there is fulfilment according to the meaning and the letter. It has meaning, because it is connected with the expressions of meaning, to wit, the making clear, setting forth, revealing, analyzing, explaining, making known. It has the letter, because it is complete in character, word, phrase, letter, etymology, exposition. From the profundity of sense, from the profundity of penetration,² it has meaning; from the profundity of the Law, from the profundity of the teaching,³ it has the letter. As the object of the analysis of sense and of ready wit, it has meaning; as the object of the analysis of the Law and of etymology, it has the letter. It has meaning, inasmuch as it produces faith in the intelligent that it is knowable by the wise; it has the letter, inasmuch as it produces faith in the worldling

¹ *Tathattāya paṭipannena*. So *Ṭīkā*. Cf. P.T.S. Dict. s.v. *T. Tathatta* "suchness" occurs several times in the *Samyutta* (see Index vol.) and once in the *Kathāvatthu* xix, 5 as *tathatā*. The Burmese translation of this work renders it by a term which S. Z. Aung Englishes as "immutable reality" (*Points of Controversy* 338, n. 1). Its importance in Mahāyānist metaphysic lends it additional interest here.

² *Ṭīkā* paraphrases by *tādibhāva*. ³ Join *hi* to the preceding word.

that it is worthy of belief. From the profundity of the sense it has meaning; from having plain words it has the letter. From the absence of what is to be inferred it is fully complete with all completeness; from the absence of what is to be rejected it is pure in its faultlessness.¹ Further, from the skill in attaining to the practice, it is endowed with meaning; from the skill in dealing with the accepted tradition, it has the letter. Because it is connected with the five aggregates of the Law, namely morality and so on, it is fully complete; because it is free from the vices, proceeds with intent to escape (from re-birth), looks not at worldly needs of the flesh, it is purified. Thus, because it sets forth according to the meaning and the letter the fulness and purity of divine life, it is "well-proclaimed."

Or, it is "well-proclaimed" through absence of reversibility of meaning. For the meaning of the doctrine of other teachers undergoes reversion. The said doctrines, though called "obstructive,"² are not obstructive; [215] though they are declared to lead to [salvation] do not lead to salvation; hence they are ill-proclaimed. Not so does the Law of the Blessed One undergo reversion in meaning. It does not transgress against the truth of the said doctrines, either those that have been declared obstructive, or those leading to salvation. So far is the Law as Scripture *well-proclaimed*.

But the transcendental state is [also] *well-proclaimed*, because it proclaims a course of practice which conforms to Nibbāna, and a Nibbāna which conforms to the practice. As has been said: "*Well-declared by the Blessed One to the disciples is the Way leading to Nibbāna. He unites Nibbāna and the Way. Just as Ganges water unites with, flows with, Yamuna water, so is the Way leading to Nibbāna well-declared by the Blessed One to the disciples. He unites Nibbāna and the Way.*"³

Here also the Noble Path is well-proclaimed, from being proclaimed as the middle path which avoids two extremes. The fruits of recluse-ship are *well-proclaimed* from being proclaimed as having tranquillized the vices. Nibbāna with

¹ Read *niddosa*°.

² I.e. causing re-birth in a state of woe.

³ Punctuate the text accordingly. Cf. *M.* i, 492.

its intrinsic nature of eternity, deathlessness, refuge, shelter, and so on, is well-proclaimed from being proclaimed by way of the intrinsic nature of eternity, and so on. Thus the transcendental state also is *well-proclaimed*.

“*Thoroughly seen*”—here the Noble Path is to be seen by the noble person himself who makes an end of lust and so on, in his own life-continuity. As has been said: “*Brahmin, one who is lustful, overcome by lust, whose mind is possessed by lust, meditates harm to himself, meditates harm to others, meditates harm to both. He experiences mental pain and grief. When lust is put away he does not meditate harm to himself, does not meditate harm to others, does not meditate harm to both. He does not experience mental pain and grief. Thus, brahmin, is the Law thoroughly seen.*”¹

[216] Further, this ninefold transcendental Law, upon being acquired by anyone is not to be taken up by him for the sake of the faith of another man, but is to be understood by himself through reflective knowledge; hence is it “*thoroughly seen.*”

Or, a praiseworthy view is view well seen (*sandiṭṭhi*). It overcomes through seeing well—*sandiṭṭhika*. For herein the Noble Path overcomes the vices by the associated advantageous view; the Noble Fruition² does so by that which is its cause; Nibbāna does so by that which is its object. Hence, as a charioteer conquers by a chariot, so the ninefold transcendental Law conquers by being a well-seen view: hence the term “*thoroughly seen.*”

Or, again, seeing is called a view; the view is the seen thing, well seeing is the meaning. Worthy is the well seen;—hence the term “*thoroughly seen.*” For the transcendental Law, on being seen by way of the comprehension of culture and of realization, turns back the dread of the round of re-births. Hence, as one who is well-dressed is fit to be clothed, so “*thoroughly seen*” means fit to be seen.

“*Not subject to time,*” i.e., in no time as regards yielding fruit. *Akāla* (without time) is the same as *akālika* (not.

¹ Or “seen here-and-now.” *Āṅguttara* i, 156.

² Read *ariyaphalaṃ kāraṇa*°.

belonging to time). It does not yield fruit after using up time such as five days, seven days. It gives fruit immediately after its own arising.

Or, "belonging to time" means it takes a long time in giving its own fruit. What does? The worldly moral state. But this Law is not belonging to time, as it fructifies immediately. Hence, "*not subject to time.*" This is said with reference to the Path.¹

It is worthy to make arrangements for welcome such as "*come see this Law*"—thus, "*welcoming all.*" Why is it entitled to make such arrangements? From its reality and purity. Though one may say there is silver or gold in an empty hand, one cannot say "come and look at them." Why? Because they are not there. Nor can one say "come and see" with the intention of gladdening the mind by setting forth the pleasingness of dung or urine, albeit they really exist. In fact, they ought to be covered with grass or leaves. Why? Because they are vile. This ninefold transcendental Law, on the other hand, existing in its intrinsic nature, is pure like the full-moon-disc in a sky free from clouds, or like a real gem set in an orange-coloured stone. [217] Hence from its reality and purity it is entitled to make such welcome as "*come and see,*"—thus "*welcoming all.*"

That which is fit to be brought (to a conclusion) is "*leading up to.*" This herein is the decision: the bringing to a conclusion is the leading up to it. Or, that which is fit to be brought to a conclusion in one's mind by means of culture, being indifferent in doing so, even though one's head-dress or the head itself be burning. This refers to the conditioned transcendental Law. The Unconditioned is fit to be brought to a conclusion by one's own consciousness: hence, "*leading up to.*" The meaning is, it is worthy of being cloven to by realization.

Or, it leads to Nibbāna. That which should lead is the

¹ The rendering of *akālika* by "not passing away" in the corresponding passage of the *Dialogues of the Buddha* ii, 99 is not borne out by the definitions here. *Kindred Sayings* ii, 49 has "not a matter of time."

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Noble Path. The Fruition and the Nibbāna are fit to lead as they are to lead to a fit state for realization. That which is fit to lead is "*leading up to*."

"*To be attained to by the wise, each one for himself*," means, to be understood by the wise such as those of quick understanding, each for himself thus:—"The Path has been developed by me, the fruit is attained, cessation realized." For the pupil's vices are not put away by the Path developed by his preceptor; nor does he live in comfort by the latter's¹ attainment of the Fruition; neither does he realize the Nibbāna which the latter has realized. Therefore this is not merely to be looked at as one looks at an ornament on another's head. It should be seen, enjoyed² by the wise in their own mind, it is said. It is not a thing for fools.

Further, *this Law is well-proclaimed*. Why? Because it is thoroughly seen. It is *thoroughly seen* because it is *not subject to time*. It is not subject to time because *it welcomes all*. And that which welcomes all *leads up to*. Thus when he recalls the qualities of the Law that it is well-proclaimed and so forth, his mind then is not invaded by lust, nor by hate, nor by delusion, but is upright with reference to the Law. Thus when he has by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the qualities of the Law, or the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the Law because it arises by way of recalling the qualities of the Law.

[218] And the monk who applies himself to the recollection of the Law comes to have, through seeing its qualities, respect and reverence for the Teacher:—"Such a preacher of the Law which leads up to, such a teacher endowed with this merit I saw not in the past, nor do I see in the present, other than the Blessed One." Honouring the Law, he attains an abundance of faith and so on, is abundantly rapturous and joyful, overcomes fear and dread, is able to bear pain, gets

¹ Read *so tassa* for *sotassa*.

² Punctuate the text accordingly.

an idea of life in the Law; and his body, informed by recollection of the qualities of the Law, is worthy of adoration like a temple; his mind bends towards the attainment of the incomparable Law; in contact with sinful objects he feels a sense of shame and dread as he recalls the goodness of the Law; he is bound for a happy destiny though he penetrate no further.

Hence always eager one should wisely be,
Recalling Doctrine's might and majesty.

This is the substance of the detailed discourse on Law-recollection.

III.

He who wishes to develop the Order-recollection also should in seclusion and solitude recall the qualities of the Noble Order thus: "*The Order of the disciples of the Blessed One is well-practised, the Order of the disciples of the Blessed One is upright, the Order of the disciples of the Blessed One is righteous, the Order of the disciples of the Blessed One is law-abiding. The Order of the disciples of the Blessed One, that is, the four pairs of men, the eight personages, is worthy of offerings, of oblations, of gifts, and of reverential salutation, the world's peerless field for merit.*"¹

Herein "well-practised" means "of right behaviour." And the behaviour is spoken of as right behaviour, irrevocable² behaviour, direct behaviour, unopposed behaviour, behaviour in conformity with the Law. "Disciples" are those who listen respectfully to the admonition and instruction of the Blessed One.

The Order of the disciples is the "Disciple-Order," meaning thereby the group of disciples who have reached community through equality in virtue and beliefs. Because [219] that behaviour, as being upright, not crooked, not curved, not bent, but noble, is spoken of as righteousness,³

¹ *Aṅguttara* i, 208.

² Not allowing the opposing evil states to return. Lit. non-turning from (*a-ni-vatti*).

³ *Ñāyo*.

and from its conformability goes under the name also of law-abidingness (or circumspection), therefore the Noble Order being practised therein is also spoken of as *upright, righteous, law-abiding*. And here those who are established in the Path are “well-practised” as endowed with right behaviour. Those who are established in the fruition should be known as “well-practised” with reference to their past behaviour, because it is through right behaviour that they have attained to what ought to have been attained. Further, one is “well-practised” as behaving according to the instruction of the well-proclaimed Law and Discipline, also because one behaves faultlessly. And one is upright in behaviour because one behaves according to the Middle Course which avoids the two extremes,¹ and because of a behaviour which puts away crookedness, curve, bend, fault in deed, word and thought. Righteousness is said to mean Nibbāna. Because one behaves in order to attain that, one is righteous. Because they who behave so are worthy of law-abiding behaviour, therefore this term is because of behaviour.

“*That is*” means namely these.

“*The four pairs of men*”:—one established in the First Path, and one established in the Fruition make one pair. There are thus four pairs of men for the four Paths.

“*The eight personages*”:—by way of the individual, one is established in the First Path, one in the Fruition; in this way there are eight personages. Here the words “men,” “personages” have the same meaning, that is, they who can learn.

“*The Order of the disciples of the Blessed One*”:—four pairs of men by way of the pair, eight men by way of the individual, constitute the Order of disciples of the Blessed One.

In “*worthy of offerings and so on*,” offering (*āhunam*) is something that ought to be brought and offered. The meaning is, it should be brought even from far, and offered to the virtuous. It is a name for the four necessities of life. This offering one is fit to receive, thereby producing much fruit for him:—hence “*worthy of offerings*.”

¹ Referring to the opening words of the First Sermon.

Or it may mean, coming even from far, all kinds of provision should be offered here, hence “*worthy of offerings*” (*āhavanīya*). Or, one is worthy of offerings even from Sakka and so on. It is the view of those who hold that what is to be offered to Brahmā devas is fire, and that anything sacrificed in that fire yields much fruit. [220] If the sacrificial fire is worthy of offerings because it yields much fruit, then surely the Order is worthy of offerings. Verily what is offered to the Order is of much fruit. As has been said:—

“ *A man may tend the altar’s fire
A hundred years of forest life.
A moment’s honouring cultured soul
Is better than that sacrifice.*”¹

This expression *āhavanīya* in other bodies of doctrine² is the same in sense as the term “*worthy of offerings*” (*āhuneyya*) here. There is only a slight difference in form. So much for “*worthy of offerings*.”

In “*worthy of oblations*” (*pāhuneyyo*), offerings for guests respectfully made for the benefit of dear, beloved relations and friends who have arrived from all quarters, are called oblations. Such worthy guests may be passed over and the offerings given to the Order. And it is fitting that the Order should receive them. For there is no guest like the Order, which appears in the interval between two Buddhas, and is of the open air.³ It is proper that oblations be made to its members, as they are endowed with qualities making for loveliness, and they are worthy of them; hence “*worthy of oblations*.” There are those⁴ who read the text as *pāvahanīya*. Since the Order in their view is worthy of the first offerings (*pa+āvahanīya*), these should be brought first of all, and offered to the Order; hence *pāvahanīya*, which also means, worthy of offerings in all respects. *Pāhuneyyo* (worthy of oblations) here has the same sense.

A gift is said to be given out of faith in the next world. A member is worthy of such a gift, or gets good by it, because

¹ *Dhammapada* 107.

³ Homeless.

² E.g. the *sabbatthikavāda*.

⁴ *Sabbatthikavādi*.

he purifies it by making it greatly fruitful; hence (the term) "*worthy of gifts.*"

He is worthy of every one in the world placing both hands on the forehead in reverential salute, to wit, "*worthy of reverential salutation.*"

"*The world's peerless field for merit*":—i.e., a place matchless for the growth of merit for the whole world. Just as the place where the paddy or barley of the king or his minister grows, is called the king's paddy-field or barley-field, so is the Order a place for the growth of merit for the whole world. For works of merit conducive to every kind of benefit and happiness for the world, grow on account of the Order; hence the Order is "*the world's peerless field for merit.*"

When he thus recalls the virtues of the Order, that it is "well-practised" and so forth, [221] his mind is then not invaded by lust, nor by hate, nor by delusion; but it is upright with reference to the Order. When he has thus, by this first method, discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the virtues of the Order, or from the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the Order, because it arises by way of recalling the virtues of the Order.

And the monk who applies himself to the recollection of the Order, comes to have respect and reverence for the Order, attains to an abundance of faith, and so on, is abundantly rapturous and joyful, overcomes fear and dread, is able to bear pain, gets an idea of life with the Order; and his body, informed by recollection of the Order's virtues, is worthy of adoration like a temple of the assembled Order; his mind bends towards the attainment of the virtues of the Order; in contact with sinful objects he feels a sense of shame and dread of blame, as though he stood in the very presence of the Order; he is bound for a happy destiny (even) though he penetrate no farther.

Hence always eager one should wisely be,
Recalling Order's might and majesty.

This is the substance of the detailed discourse on the Recollection of the Order.

IV.

He who wishes to develop the morality-recollection should, in seclusion and solitude, recall his own morals in so far as they are "unbroken" and so forth thus:—"*Verily my virtues are unbroken, intact, unspotted, unblemished, enfranchizing, praised by the intelligent, uninfected, conducive to concentration.*"¹ The morals of a householder should be recalled by a householder, those of a recluse by a recluse. Be they for householders, or for recluses, if not a single one is broken, either at the beginning or the end, as it were a garment frayed at the edges, they are said to be "*unbroken.*" [222] If not a single one is broken in the middle, as it were a garment with holes in the middle, they are said to be "*intact.*" If two or three of them in a series are not broken, as it were a cow whose body is either black, red, and so on, with a patch of a different colour long or round, and so forth, in shape, on the back or under the belly, they are said to be "*unspotted.*" If they are not broken at different stages, as it were a cow variegated with dissimilar spots, they are said to be "*unblemished.*"

Or, speaking generally, all of them being unbroken on account of the sevenfold association with sexual feelings, or evil states such as anger, enmity, they are said to be *unbroken, intact, unspotted, unblemished.*

They are "*enfranchizing*" by reason of their releasing, setting one free from the slavery of craving. Because they are praised by the intelligent such as the Buddha, they are called "*praised by the intelligent.*" As they are not infected by craving or wrong views, and so on, and cannot be infected by anyone saying "This is a fault in your morals," they are "*uninfected.*" They lead to access-concentration, or again to Path-concentration and Fruition-concentration,—hence are called "*conducive to concentration.*"

When he thus recalls his own morals, that they are unbroken and so forth, his mind is then not invaded by lust, nor by hate, nor by delusion, but is upright with reference to morals.²

¹ *Samyutta* ii, 70.

² Punctuate the text accordingly.

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When he has thus by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the profundity of the virtues of moral habits, or the intentness with which he recalls them, various as they are, the Jhāna, not attaining to ecstasy, only attains to access. This Jhāna goes under the name of recollection of the morals, since it arises by way of recalling the virtues of morality.

And the monk, who applies himself to the recollection of morals, comes to have respect for the training, leads a common life [with the virtuous], is not remiss in courtesy, is removed from such fears as self-blame,¹ sees danger in the minutest fault, attains an abundance of faith and so on, is abundantly rapturous and joyful, and is bound for a happy destiny, even though he penetrate no farther.

Hence always eager one should wisely be,
Recalling Virtue's might and majesty.

This is the substance of the detailed discourse on the Recollection of Morals.

[223] V.

Whoso wishes to develop the liberality-recollection should make a constant gift to another, or share with another what is reserved for himself, with an habitual intentness. Or again, in striving for culture he should make resolve thus:—from now onwards, so long as there is anyone to receive it, I will not eat without making a gift, even though it may be just a ladleful of food. Should there be on that day anyone of distinguished merit to receive his gifts, he should, according to his power and ability, give and share with such. And grasping the sign therein, he should in seclusion and solitude recall his own liberality by way of the virtues of freedom from the taint of stinginess and so on, thus:—“*It is indeed a gain to me, verily a great gain to me, that I, among a race oppressed by the taint of stinginess, live with mind where is no taint of stinginess, generous, clean of hands, delighting in giving away, accessible to begging, delighting in giving and sharing.*”²

¹ Blame of others, punishment, evil destiny and so on.

² *Anguttara* iii, 313.

Herein, "It is indeed a gain to me" means, to me indeed are gains such as have been praised as gains to the giver by the Blessed One on this wise:—By giving life one partakes of life divine or human; The giver is dear; many resort to him; and One who gives is dear; he follows the custom of the good. The meaning is, They are my portions undoubtedly. Verily a great gain to me—this religion or manhood that I have attained . . . that is verily a great gain to me. Why? In that I, among a race oppressed by the taint of stinginess, live . . . delighting in giving and sharing. Herein:—

"Oppressed by the taint of stinginess" means overpowered by the taint of stinginess.

"Among a race"—that is, beings are so called by virtue of begetting. Therefore the meaning here is, among beings overpowered by the taint of stinginess which is one of the dark states, destroying the radiance of the mind by its characteristic of not being able to share in common with others what one has acquired.

"Freed from the taint of stinginess" means freed from other taints also, such as lust and hate, as well as from the taint of stinginess.

"I live with mind":—the meaning is, I abide with a mind of the kind described. [224] But in the Suttas¹ it is said, "*I live in a house*," since it has been pointed out as a dependable state to Mahānāma Sakka, when being a Stream-winner, he was enquiring after a dependable state. Here the meaning is, I live as having overcome.

"Free in liberality" means of unrestrained liberality.

"Clean of hands" means of purified hands. It is said, he washes his hands always to give gifts respectfully with his own hands.

"Delighting in giving away":—the handing over, giving away; full liberality is the meaning. Delight by way of a constant effort in that giving away is "delighting in giving away."

"Accessible to begging":—because he gives whatever

¹ *Āṅguttara Nikāya* iii, 284.

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others ask, he is accessible to requests, is the meaning. The reading also is *yājayogo*, meaning that he is devoted to offerings called the giving of alms.

“Delighting in giving and sharing”:—I delight in giving and sharing. For I give alms and make a share of what is for my own personal enjoyment. I delight in both. That he thus recalls is here the meaning.

Thus when he recalls his own liberality that it has such qualities as being freed from the taint of stinginess, his mind then is not invaded by lust, nor by hate, nor by delusion, but is upright with reference to his liberality. When he has by this first method discarded the hindrances, the Jhāna-factors arise in one and the same moment. But from the depth of the qualities of his liberality, or from the intentness with which he recalls them, various as they are, the Jhāna, without attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of liberality, since it arises by way of recalling the qualities of liberality.

And the monk who applies himself to the recollection of liberality is all the more intent on liberality, has desires free from covetousness, behaves in conformity with love, has confidence, is abundantly rapturous and joyful, and is bound, even if he penetrate no farther, for a happy journey.

Lo ! let the wise hence ponder earnestly
The mighty thought of generosity.

This is the substance of the detailed discourse on the Liberality-recollection.

VI.

[225] Whoso wishes to develop the deva-recollection should be endowed with such qualities as faith brought on by the Noble Path, and then in seclusion and solitude recall his qualities of faith and others, placing the devas as witness: “*There are devas, the Four Regents. There are devas of the Tāvātimsa, Yāma, Tusita, Nimmānarati, Paranimmitavasavatti realms. There are the Brahma-group devas, there are devas higher than those. These devas, endowed with such a faith, on passing away hence, were re-born there. In me also is such*

a faith. These devas endowed with such virtues . . . such learning . . . such liberality . . . such understanding, on passing away hence, were re-born there. In me also are such virtues. . . ."¹

But in the Sutta it is said, "*Mahānāma, when the noble disciple recalls his own and those spirits' faith and virtues and learning and liberality and understanding, then his mind is not invaded by lust.*" Though it has been stated thus, it should be placed in the position of a testimony.² The statement should be understood as said in order to show the equality between himself and the devas as regards the qualities of faith and so forth. For in the Commentary it is explicitly stated that he recalls his own qualities; placing the devas as witness. Therefore, when he recalls first the qualities of the devas, and afterwards those that exist in himself, faith and so on, his mind is then not invaded by lust, nor by hate, nor by delusion, but is upright with reference to the devas. Then when he has by this first method discarded the hindrances, the Jhāna-factors arise at one and the same moment. But from the depth of the qualities of faith and so on, or from the intentness with which he recalls them, various as they are, the Jhāna, without attaining to ecstasy, attains only to access. This Jhāna goes under the name of recollection of the devas, since it arises by way of recalling his own faith and other qualities which are like those of the devas.

[226] And the monk who applies himself to deva-recollection is dear to the devas, beloved of them, and all the more attains abundance of faith and so on, and abides abundantly rapturous and joyful; he is bound for a happy destiny even though he penetrate no farther.

Lo ! let the wise hence ever ponder earnestly .

The might there lies in thought of them of other worlds.

This is the substance of the detailed discourse on Deva-recollection.

¹ *Āṅguttara* i, 210; iii, 287; v, 329.

² The meaning is, he should call his own faith, and so on, to mind and adduce those of the spirits as testimony. *Deva* = *devatā*. "Spirit" may serve if it be recollected that all these are embodied spirits.

VII.—*Exposition of the Six Recollections* 261

In the detailed discourse of these (six recollections) after saying "his mind is upright with reference to the Tathāgata" and so on, it is said, "Mahānāma, with his mind upright, gets knowledge of the meaning, gets knowledge of the Law, gets joy derived from the Law; rapture is born in the joyous."

Therein, "he gets knowledge of the meaning"¹ is said concerning the delight produced on account of the meaning of "He it is, the Blessed One" and so on. "He gets knowledge of the Law"² is said concerning the delight produced on account of the text. "He gets joy derived from the Law"³ should be understood as said by way of both. And that which in the deva-recollection is stated as "with reference to the devas" has been stated primarily by way of consciousness proceeding with reference to the devas, or by way of consciousness proceeding with reference to qualities which are like those of the devas, or which bring about the state of devas.

And these six recollections work effectively for the noble disciples. For to them the qualities of the Buddha, Law, and Order, are apparent. And they are endowed with the virtues possessing such qualities as being unbroken and so on, with liberality freed from the taint of stinginess, with the qualities of faith and so on, which are like those of devas of might and majesty.

In the Mahānāma Sutta⁴ the six recollections have been related in detail, in order to show a dependable state to a stream-winner, by the Blessed One who is questioned as to such.

Again, in the Gedha Sutta⁵ [227] they are related for the further attainment of absolute purity after purifying the noble disciple's mind by means of recollection, thus, "*Here, monks, the noble disciple recalls the Tathāgata: He it is, the*

¹ *Tikā* adds that "knowledge of the meaning" is delight produced on account of condition (*hetu*).

² *Tikā* adds that "knowledge of the Law" is delight produced on account of result (*phala*).

³ *Tikā* adds that this joy is derived from qualities said to be the condition and result.

⁴ Cf. *Aṅguttara* iii, 284.

⁵ *Ibid.* iii, 312.

Blessed One . . . his mind then is upright, coming out freed and rising from the slime. Slime, monks, is a name here for the five pleasures of sense. Monks, some beings here are purified by making it the object of thought."

In the Sambādhokāsa Sutta¹ preached by the Venerable Mahā Kaccāna, they are related by way of the attainment of opportunity, through the noble disciple's worthiness in absolute purity: "*Wonderful it is, friend, marvellous it is, friend, inasmuch as this attainment of opportunity in the crowded life of laymen has been understood by the Blessed One, the knowing one, the seeing one, the Saint, the Perfect Buddha, for the purification of beings . . . for the realization of Nibbāna, to wit, the six recollections. Which are the six? Here, friend, the noble disciple recalls the Tathāgata . . . by making it the object of thought."*

In the Uposatha Sutta² again, they are related to show the great fruits of the Sabbath as a station for meditation on the purification of the mind of the noble disciple who is keeping the Sabbath: "*And how, Visākhā, about the noble Sabbath? Visākhā, it is the cleansing of the vicious mind by effort. And how, Visākhā, is the cleansing of the vicious mind by effort? Here, Visākhā, the noble disciple recalls the Tathāgata. . . ."*

In the Ekādasanipāta³ again, they are related to show the (manner of) life of the noble disciple who asks "*Lord, while we live all manner of lives, what life ought we (properly) to live?*" the answer being "*Mahānāma, faith is energetic, not the absence of faith. One who is strenuously energetic, of established mindfulness, of concentration, of understanding, is energetic, Mahānāma, not one who is without understanding. To be established in these five states, Mahānāma, thou shouldest further develop the six. Here, Mahānāma, thou shouldest recall the Tathāgata: He it is, the Blessed One . . . Buddha, the Blessed One."*

Nevertheless it is also the average man who is endowed with purified morality and other qualities who should attend to them. For by virtue of the Recollections [228] his mind

¹ *Āṅguttara* iii, 314.

² *Ibid.* i, 206 f.

³ *Ibid.* v, 329, 333.

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becomes clear as he recalls the qualities of the Buddha and so on. And through the power of his mind the hindrances are discarded so that he in great joy strives for insight and the realization of saintship like Phussadeva the Elder, resident at Kaṭakandhakāra. It is said that the venerable one, seeing the form of the Buddha assumed by Māra, derived joy from the contemplation of the Buddha, saying "This one who is full of lust, hate, delusion, shines so. How will not the Blessed One shine, he who is entirely free from lust, hate, delusion?" And increasing his insight he attained Saintship.

Thus is ended the Seventh Chapter called the Exposition of the Six Recollections in the section of Concentration-culture in the Path of Purity composed for the purpose of gladdening good folk.

[229] CHAPTER VIII

EXPOSITION OF THE SUBJECTS FOR RECOLLECTION

VII.—*Mindfulness as to Death.*

Now immediately after this we come to the exposition on the developing of mindfulness as to death.

Herein death is the cutting-off of life-faculty limited by one existence. But the cutting-off of death of the saints called the cutting-off of the misery of the round of births, is not intended here; nor is the momentary dying called the momentary breaking-up of the bodily compounds; nor is death commonly so called, as in the case of a dead tree, dead copper, and so on. But that which is implied is twofold: timely death and untimely death.

Of these, timely death is through loss of merit or loss of life or both. Untimely death is through karma¹ which cuts off the result-giving karma of these. That death which is due just to the ripening of the result of birth-producing karma in spite of the existence of causes that generate the continuity of life, is death through loss of merit. That death which, as in the case of present-day men whose term of life is merely a hundred years owing to the absence of attainments in destiny,² time,³ food,⁴ and so on, is death through the loss of that term of life. That death, like that of Dūsīmāra,⁵ King Kalābu⁶ and so on, of lives⁷ cut off by karma where there is ability to move one from any place instantly, or that death of lives⁷ which are being cut off by exertions in the bearing of weapons⁸ in consequence of former karma, [230] is

¹ Lit. action, deeds.

² E.g. the devas.

³ E.g. the first inhabitants of the world.

⁴ E.g. the North Islanders.

⁵ *Majjhima* i, 333.

⁶ *Jātaka* iii, 39.

⁷ "Lives," lit. "continuities" (*santānā*).

⁸ Read *sattḥā*, which may also mean "exertions of life-taking swords, and so on."

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untimely death. All this comes under the cutting-off of life-controlling faculty in the way described.

Thus death-mindfulness is the remembering of death, called the cutting-off of the life-faculty. Whoso wishes to develop it should in seclusion and solitude set up attention wisely thus:—"Death will take place. The life-faculty will be cut off." Or simply "death, death." For him, on the other hand, who proceeds unwisely, sorrow arises in recalling the death of beloved ones, as it arises to the mother in recalling the death of the beloved son she bore; joy arises in recalling the death of undesirable persons, as it arises in those at enmity who recall the death of their enemies; agitation does not arise in recalling the death of indifferent people, no more than it arises in a burner of dead bodies on seeing the corpses; fear arises in recalling one's own death as it arises in a timid man on seeing a murderer with uplifted sword. All this happens to one devoid of mindfulness, anxiety, understanding. Therefore, looking at beings killed or dead in various places, and reflecting on the death of those who had seen glory, and applying mindfulness, anxiety, understanding, he should proceed with attention, "Death will take place, and so on." For, proceeding thus, he acts wisely. He proceeds in the right way, is the meaning. When anyone proceeds thus, the hindrances are discarded, mindfulness is set up with death as object, and the subject of meditation attains access.

If this does not suffice, he should recall death in these eight ways: (1) by being face to face with the death-dealer; (2) by the loss of prosperity; (3) by inference; (4) by the body being common to the many; (5) by the weakness of life; (6) by the absence of the sign; (7) by being limited by time; (8) by the shortness of the moment.

Of these (1) by being face to face with the death-dealer means, being in the presence of death as though in that of a murderer. For, as a murderer with sword in hand comes up to one, and brandishes it round the neck, saying, "I will cut this man's head off," so death comes up against one:—thus it should be recalled. Why? Because death comes together with birth, and takes away life. For as a mushroom

bud grows up carrying the soil on its head, so beings are born carrying old age and death.¹ For surely their rebirth-consciousness attains old age immediately after their genesis and, like a stone thrown from a mountain top, [231] breaks, together with the associated aggregates. Thus momentary dying comes with birth. And as it is certain that a person who has been born must die, so the dying that is here intended comes together with birth. Therefore this creature from the time of his birth goes in the direction of death, turning not back in the slightest degree, just as the risen sun goes towards its own setting and turns not back in the slightest degree from the places it traverses, or as a river flows with a swift current from the mountains, carrying everything that falls into it, and goes on and turns not back in the slightest degree. Hence is it said:—

*Man, once conceived within the womb, no sooner has begun,
Than on he goes continually ; he, going, turns not back.*²

So like the drying up of small streams³ overcome by the summer heat, the falling from the trees of fruits whose stalks are rotted by the taste of the morning vapours, the breaking of earthen pots struck by a hammer, the dispersing of dew-drops touched by the sun's rays, a man goes along and approaches death. Hence was it said:—

*The days, the nights pass on until they cease ;
So doth our life break up and come to naught.
Withers our mortal term of years and dries,
As water of the rains in little rills.*⁴

*As sure as for the ripened fruit there comes the fear of fall,
So surely comes the fear of death to mortals one and all.*⁵
*Like as the earthen pot the potter makes,
Little and great, or cooked or raw—they all
In breakage end, so does a mortal's life.*⁶

¹ *Ṭīkā* adds that the mushroom may sometimes be without the soil, but beings are never without death.

² *Jātaka* iv, 306: translation.

³ Read *kunnadīnam*.

⁴ *Kindred Sayings* i, 136.

⁵ *Jātaka* iv, p. 81 of translation.

⁶ Cf. *Dhammapada*, verse 40.

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*Like as the dew upon the grass,¹ when the sun rises hot,
So is the life of mortal man : O mother, stay me not !²*

Thus like a murderer with uplifted sword is this death which comes together with birth. Like the murderer brandishing the sword around one's neck [232] it takes life; it does not turn back without³ taking life. Therefore from coming together with, and taking, life, death appears opposite us like a murderer with uplifted sword. Thus he should recollect death by being face to face with the death-dealer.

(2) By the loss of prosperity :—here, in this world, prosperity shines so long as it is not overpowered by adversity. And there is no such thing as prosperity which goes beyond adversity. Therefore,

The conqueror of the world entire,
The giver of a hundred crores,
The happy (king) had in the end
A half myrobalan as his realm.
Bound by the body, he, the sorrowless king,
Sank into sorrow facing death, whenas
The sum of his good works came to an end.

Further, all health ends in sickness, all youthfulness in old age, all life in death; even all the world of beings is followed by birth, approached by old age, oppressed by sickness, struck by death. Hence was it said :—

*As when huge mountain crags, piercing the sky,
Advance in avalanches on all sides,
Crushing the plains east, west, and north, and south ;
So age and death come rolling over all,
Noble and brahmin, commoner and serf ;
None can evade, or play the truant here.
Th' impending doom o'erwhelmeth one and all.
Here is no place for strife with elephants,
Or chariots of war, or infantry,
Nay, nor for war of woven spell or curse,
Nor may finance avail to win the day.⁴*

¹ Read *tiṇaggamhi*.

³ Read *aharivā*.

² *Jātaka* iv, p. 77 of translation.

⁴ *Kindred Sayings* i, 127.

Thus determining that life's attainments end in loss, in death, one should recall death because success becomes failure.

(3) By inference:—by inferring one's own death from that of others. Here death should be recalled by inference in seven ways: from the greatness of pomp, greatness of merit, greatness of might, greatness of power, greatness of understanding, from the Silent Buddhas, from the Supreme Buddhas. How? This death assuredly came upon [233] Mahāsammata, Mandhātu, Mahāsudassana, Daḥhanemi, Nimippabhuti, who possessed great pomp, great retinue, much wealth and many forces. Is there any reason why it will not come upon me also?

Mahāsammata and the other kings

Noble and of high fame succumbed to death.

What need is there (to speak) of men like us?

So far should death be recalled because of the greatness of pomp. And how because of the greatness of merit?

Jotika, Jaṭila and Menḍaka,

And Ugga, Puṇṇaka and others famed

For worth exceeding in the world, all died.

What need is there (to speak) of men like us?

Thus should it be recalled because of the greatness of merit. And how because of the greatness of might?

Yudhiṭṭhila and Vāsudeva,

And Baladeva, Bhūmasena,

The mighty wrestler Cānuroya¹

Came under power of death. Though world-renowned

For might and strength, they all succumbed to death.

What need is there (to speak) of men like us?

Thus should it be recalled because of the greatness of might. And how because of the greatness of power?

He who, his foot uplifting, with his toe

Caused Vejayaṇṭa's² terraced fane to shake,

¹ *Jātaka* iv, 81.

² Read *Vejayaṇṭam*. Cf. *Psalm of the Brethren*, verse 1194.

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Was best of those possessed of magic power,
The second chief disciple. He despite
His magic powers entered the dreadful mouth
Of death, as doth the deer the lion's mouth.
What need is there (to speak) of men like us ?

Thus it should be recalled because of the greatness of (psychic) power. And how because of the greatness of understanding ?

[234] Except the leader of the world there's not
Another being worth the sixteenth part
Of Sāriputta's understanding. He,
The great in understanding, first and chief
Disciple, came under the power of death.
What need is there (to speak) of men like us ?

Thus should it be recalled because of the greatness of understanding.

How because of the Silent Buddhas ? Those who by the strength of their knowledge and energy have trodden down all their foes, the vices, reached silent Buddhahood, and are self-existing like the horn of a rhinoceros, even they are not free from death. How shall I be free ?

The sages great in searching for the sign,
Now this, now that are self-developing
By virtue of their insight's ardent glow.
They've reached the end of bane, and like the horn
Of a rhinoceros they lead a life
Of solitude, yet have no power o'er death.
What need is there (to speak) of men like us ?

Thus should it be recalled because of the Silent Buddhas.

How because of the Supreme Buddhas ? He it is, the Blessed One, who has his body adorned with the eighty minor signs, and variegated with the thirty-two major signs of a great man, who has the body of the Law fulfilled with the jewels of the virtues, such as the groups of precepts pure in all respects, who has reached the highest place among the great in fame, great in merit, great in might, great in power,

great in understanding, who is unequalled, peerless, matchless, saint, supreme Buddha,—even he was extinguished in one moment by the rainfall of death, like a mass of fire by a downpour of water.

Not out of fear, not out of shame doth death
Obey the will of him, this mighty sage,
For all his mighty powers. Devoid of shame,
Void of timidity it crushes all.
A man like me, how will it not o'ercome ?

Thus should it be recalled because of the Supreme Buddhas.

Thus as he recalls death by the inference that the great in fame and so on, have it in common with himself, that he himself must die like those great ones, the subject of meditation attains to access. Thus should death be recalled by inference.

[235] (4) By the body being common to the many:—this body is common to many, common to the eighty families of worms. Of the latter, those worms which depend on the integument eat the integument, those which depend on the hide eat the hide, those which depend on the flesh eat the flesh, those which depend on the sinews eat the sinews, those which depend on the bones¹ eat the bones, those which depend on the marrow eat the marrow. There in the body are they born, become old, die, obey the law of nature. The body is their maternity hospital, their nursing home, their cemetery, their lavatory, their urine-trough; it perishes through the disturbance of these families of worms. And so it is common to the eighty families of worms; so is the body common to the causes of death such as the many hundreds of internal diseases, as well as to snakes, scorpions and other external agencies. For, as on a target placed at a cross-road, arrows, lances, forks, stones, and so on, thrown from all directions, fall, so on the body all dangers fall. And by the fall of these dangers it perishes. Hence the Blessed One said: "*Here, monks, a monk, when the day is gone and the night comes round, reflects thus : many for me are the causes of death : a snake may*

¹ Read *atthi*°.

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bite me, a scorpion may bite me, a centipede may bite me, and in consequence I may die, or meet with danger. Or I may trip and fall. The food I have taken may be corrupted, or the bile may give me trouble, or the phlegm may give me trouble, or the winds that cut like knives may give me trouble,¹ and in consequence I may die or meet with danger."² Thus death should be recalled by way of the body being common to the many.

(5) By way of the weakness of life.—This life is weak, has no strength. For the life of beings is bound up with inhalation and exhalation, with the postures, with heat and cold, with the four great primaries, and with food. It goes on only when it gets a regular functioning of the breath inhaled and the breath exhaled. When the breath going out from the nose does not re-enter within, or when, having entered it does not go forth again, one dies. Again, life proceeds when it gets a regular functioning of the four postures, [236] but through the excess of any one of these the vital principle is cut off. It proceeds also when it gets an equal measure of heat and cold. It is ruined when one is oppressed by excessive cold or excessive heat. Again, it proceeds when it gets an equal measure of the great primaries, but through the disturbance of the earthy element or the watery element or any other element, even a person endowed with strength may have a stiff body, or a feeble, stinking body on account of the bloody flux, and so on, or may be overcome by high temperature, or have his joints broken and so lose his life. Again, life proceeds when material food is got at the proper time; not getting food, life is lost. Thus death should be recalled by way of the weakness of life.

(6) By the absence of the sign:—from not determining (by way of time, and so on), from the absence of the limit, is here the meaning. For to beings

Life, sickness, time and body-laying-down,
And destiny:—these five may ne'er be known,
Since they are signless in the world of life.

¹ Read *kuppeyyum*.

² *Āṅguttara* iii, 306.

Here life is signless because it cannot be determined as "One should live to such an extent, no further." Beings die during the first embryonic stage, the second, third, fourth embryonic stage, the first month, second month, third month, fourth month, fifth month, tenth month, at the time of birth, and thence within and beyond a hundred years.

Sickness also is signless since it cannot be determined as: "Of this sickness beings die, not of another." For beings die of eye-disease, ear-disease or of any other disease.

Time also is signless since it cannot be determined as: "One should die at this time, not at any other." For beings die in the morning, at midday, and so on.

The laying down of the body also is signless since it cannot be determined as: "Here should the body of the dying be laid, not elsewhere." For the body of one born within the village is laid outside the village; the body of one born outside the village is laid within the village. Likewise those born on land lay down the body on water; those born on water may lay down the body on land:—thus should it be expanded in various ways.

[237] Destiny also is signless, since it cannot be determined as: "One who passes away hence should be born in this place." For, passing away from the deva-world, beings are born among men; passing away from the world of men also, they are born in the deva or other worlds, and so on, it may be here, it may be there: thus like an ox yoked to the mill, the world¹ goes round on the fivefold course. Thus should death be recalled by way of the signless.

(7) By being limited in time:—the life of men is now of short duration.² He lives long who lives a hundred years or a little more. Hence said the Blessed One: "*Brief, monks, is the life of men, a matter of flitting hence, having its sequel elsewhere. To be wrought is the good; to be lived is the holy life. To him that is born there is no not-dying. He, monks, lives long who lives a hundred years, or but little longer:—*

Brief time have sons of men on earth to live.

Let the good man herein much trouble take,

¹ Read *loko*.

² Follow the footnote.

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Acting as were his turban all ablaze.

There is no man to whom death cometh not."¹

Further, he said: "*Formerly, monks, there was a teacher called Araka,*"² thus the whole Sutta adorned with the seven illustrations is to be expanded. Further, he said: "*Monks, the monk who develops mindfulness as to death thus: 'Surely were I to live for a day and night, were I to attend to the Blessed One's religion, much surely were done by me.'* Monks, the monk who develops mindfulness as to death thus: '*Surely were I to live for a day, were I to attend to the Blessed One's religion, much surely were done by me.'* The monk who develops mindfulness as to death thus: '*Surely were I to live long enough for me to eat one alms-meal, were I to attend to the Blessed One's religion, much surely were done by me.'* The monk who develops mindfulness as to death thus: '*Surely were I to live long enough for me to eat and swallow four or five mouthfuls, were I to attend to the Blessed One's religion, much surely were done by me*':—these monks are said to lead a life of negligence, develop mindfulness as to death sluggishly, to the end that they may attain loss of the cankers. [238] On the other hand, the monk who develops mindfulness as to death thus: '*Surely were I to live long enough for me to eat and swallow one mouthful, were I to attend to the Blessed One's religion, much surely were done by me*'; the monk who develops mindfulness as to death thus: '*Surely were I to live just long enough for me to breathe in after breathing out, or to breathe out after breathing in, were I to attend to the Blessed One's religion, much surely were done by me*':—these monks are said to lead a life free from negligence, develop mindfulness as to death quickly, to the end that they may attain loss of the cankers."³

(8) By way of the shortness of the moment:—in the ultimate sense exceedingly short indeed is the life-moment of beings, lasting just for one conscious process. Just as a chariot-wheel in rolling and standing, rolls and stands within the circumference of one rim, even so is the life of beings of the measure of one conscious moment. As soon as that

¹ *Kindred Sayings* i, 135. ² *Āṅguttara* iv, 136. ³ *Ibid.* iv, 318 f.

consciousness ceases, the being is said to cease. As it has been said: "*In the past conscious moment one lived, one is not living, nor will one live. In the future conscious moment one did not live, does not live, one will live. In the present conscious moment one did not live, one is living, one will not live.*"¹

Life, personality and happiness
 And pain: these all are with one (point of) thought
 Together yoked; the moment lightly goes.
 The aggregates of one who is to be,
 Or one who hence doth pass away are all
 Alike when once they're ceased; they're gone and will
 No more be reunited (in rebirth).
 Without coming-to-be there is no birth;
 And by the present (consciousness) one lives.
 When consciousness breaks up, the world is dead.
 The concept by the ultimate (is bound).

Thus by way of the shortness of the moment death should be recalled.

When one thus recalls death in one or other of these eight ways, the mind owing to repeated attention gets the habit, mindfulness is established with death as object, the hindrances are discarded, the Jhāna-factors are manifested. But because of the intrinsic nature of the object and the anxiety it produces, the Jhāna attains only to the access, not to the ecstasy. The transcendental Jhāna [239] and the second and fourth Jhānas of the Formless attain to ecstasy through a marked development in our intrinsic nature. For because of the progress in the development of purity, the transcendental attains to ecstasy, while the Formless does so by virtue of development in transcending the object. For there is a transcending of object by just the Jhāna which has attained to ecstasy. But here (in mindfulness as to death) both of these causes are absent. Therefore the Jhāna attains just to access. This Jhāna gets the name of death-mindfulness, since it arises by the strength of death-mindfulness.

The monk who is devoted to death-mindfulness is always

¹ Probably not in the Canon.

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zealous; he forms an idea of the absence of delight in all existences; he gives up hankering after life; he censures evil-doing; he is not addicted to hoarding treasure; he is free from the taint of stinginess as regards the requisites of life, and his perception of impermanence becomes collected. In consequence of these things, the perceptions of ill and of soullessness manifest themselves.

Beings who have not developed mindfulness as to death suffer from fear, fright and bewilderment upon the approach of death, as if they were suddenly overtaken by wild beasts, Yakkhas, snakes, thieves, murderers. Not so he who dies without fear and without bewilderment. If in this present life he fails to attain deathlessness, upon the dissolution of the body he is bound for a happy destiny.

Hence let the wise aye practise earnestly
The mighty thought that death must come to me.

VIII.—*Mindfulness as to the Body.*

Now this exercise of mindfulness as to the body which was never before practised except when the Buddha appeared, and which does not come within the scope of any of the founders of sects, has been praised by the Blessed One in various ways in various Suttantas thus: "*There is one state, monks, which, being developed, repeated, conduces greatly to anxiety, conduces greatly to benefit, conduces greatly to peace from bondage, conduces greatly to mindfulness and comprehension, conduces to the attainment of knowledge and discernment, conduces to comfort in the present life, conduces to the realization of wisdom, emancipation and fruition. Which is that one state? Mindfulness as to the body . . . Those who enjoy mindfulness as to the body enjoy deathlessness. Those who do not enjoy mindfulness as to the body do not enjoy deathlessness. [240] Those who have made endeavour in mindfulness as to the body have enjoyed deathlessness, have not lost, not missed it. Those who have made no endeavour in mindfulness as to the body have not enjoyed deathlessness, but have lost, missed it.*"¹

¹ *Anguttara* i, 43, 45.

And it has been set forth under the fourteen divisions of respiration, the Postures, the fourfold comprehension, attention to loathsomeness, attention to the elements, nine kinds of cemetery, in this way: "*How, monks, is mindfulness as to the body developed? How, being repeated, is it highly fruitful, highly beneficial? Here a monk who has gone to the forest . . .*"¹

We now come to the exposition of its development.

Of these fourteen the three divisions of the postures, of the fourfold comprehension, of attention to the elements, have been stated by way of insight; the nine divisions of the cemetery by way, in insight and knowledge, of the discernment of disaster. And here that development of concentration in the swollen corpse, and so on, which one should effect, has already been explained in the exposition of the Foul. The two divisions of respiration and of attention to loathsomeness have been stated by way of concentration. Of them the division of respiration is a separate subject of meditation by way of mindfulness as to respiration. But that meditation on the thirty-two parts of the body described by way of attention to loathsomeness by grouping the brain with the marrow thus: "*Furthermore, monks, the monk considers this body limited by the skin from the sole of the foot upwards, from the crown of the head downwards, as full of impurities of various kinds: there are in this body hairs of the head, hairs of the body, and so on . . .*"² is the mindfulness as to the body that is intended here.

This exposition of the developing is preceded by the following elucidation of the Pali: "This body" means the putrid body of the four great primaries. "From the sole of the foot upwards" means above the sole of the foot. "From the crown of the head downwards" means beneath the tips of hairs. "Limited by the skin" means limited across by the skin. "Considers as full of impurities of various kinds" [241] means, he sees that the body is a burden of impurities such as hairs of various kinds, and so on. How? "There are in this body hairs . . . urine,"—here "are" means exist.

¹ *Majjhima* iii, 89.

² *Dīgha* ii, 293.

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“In this”—this, from the sole of the foot upwards, from the crown of the head downwards, and limited by the skin, is declared to be full of impurities of all kinds; in that “body,” i.e. human structure, for this is declared to be the body as being a collection of impurities and a source of abominations such as hairs, and so on, and a hundred diseases such as eye-disease. “Hairs of the head, hairs of the body” are the thirty-two parts of the body beginning with hairs.

There the construction should be understood as “in this body are hairs of the head, in this body are hairs of the body.” For no one, making a thorough search of this fathom-long corpse, from the sole of the foot upwards, from the crown of the head downwards, bounded on all sides by the skin, sees the slightest quantity of anything pure, whether pearl or ruby, lapis-lazuli or aloe wood, saffron or camphor or fragrant vapours, powders, and so on. Truly he sees impurities of the different kinds of hairs, and so on, in various forms, unsightly, highly malodorous and abominable. Hence it is said, “There are in the body hairs of the head, hairs of the body, and so on. . . .” Such is the elucidation as regards the Pali.

The beginner who is of respectable family, wishing to develop the subject of meditation, should approach the good friend who has already been described, and receive it. And the teacher should announce to him the sevenfold skill in receiving, and the tenfold skill in attention.

Of these,—by word of mouth, by thought, by colour, by form, by region, by range, by limits,—thus should the sevenfold skill in receiving be announced. For in this subject of attention to loathsomeness, even he who is a three-Piṭakaman should first, at the time of attending, make a verbal rehearsal. It may be, to one so doing the subject of meditation will manifest itself, as it did to the two Elders who received the subject of meditation from Mahā Deva the Elder residing at Malaya. It is said that the Elder on being asked by them for a subject gave them the Pali of the thirty-two parts, saying, “Recite this for four months.” [242] Though they were versed in two, or in three Nikāyas, they became Stream-winners only after reciting for four months the thirty-

two parts which they had received with due reverence. Therefore the teacher in teaching the subject should say to the pupil: "First recite it aloud." In doing so one should make divisions of five ending in the skin, and so on, and recite them in direct, and in reverse, order. After saying, "hairs of the head, hairs of the body, nails, teeth, skin," one should again say in reverse order, "skin, teeth, nails, hairs of the body, hairs of the head." Then, after saying the five ending in the kidneys, "flesh, sinews, bones, marrow, kidneys," one should again say in reverse order, "kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of the body, hairs of the head." Then should be recited the five ending in the lungs in direct order, "heart, liver, pleura, spleen, lungs," and in reverse order, "lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of the body, hairs of the head." Then should be recited the five ending in the brain in direct order, "intestines, intestinal tract, stomach, excrement, brain," and in reverse order, "brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of body, hairs of head." Then should be recited the six ending in fat in direct order, "bile, phlegm, pus, blood, sweat, fat," and in reverse order, "fat, sweat, blood, pus, phlegm, bile, brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hairs of body, hairs of head." Then should be recited the six ending in urine in direct order, "tears, grease, saliva, snot, fluid of the joints, urine," and in reverse order, "urine, fluid of the joints, snot, saliva, grease, tears, fat, sweat, blood, pus, phlegm, bile, brain, excrement, stomach, intestinal tract, intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, teeth, nails, hair of body, hair of head."

[243] Thus a hundred times, a thousand times, even a hundred thousand times, should a man make a verbal recitation. For by so doing he becomes familiar with the subject. And the mind does not run here and there. The parts of the body

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become manifest and appear like the series of the fingers, or a row of the palings of a fence.

And he should recite mentally as he has recited verbally. The verbal recitation is the cause of the mental recitation, which is the cause of penetration into characteristics.

By “colour”—that is, the colour of hairs and so on, should be determined. By “form”—that is, their form should be determined. By “region”—that is, in this body from the navel upwards, is the upper region, downwards is the lower region; therefore this part is in this region,—thus should the region be determined. By “range”—that is, this part is valid in this range,—thus is the range of each to be determined. By “limits”—there are two kinds of limits: limitation by parts which are alike one to the other in nature, and limitation by dissimilarity among the parts. Here this part is limited below and above and across by that part:—thus is to be understood delimitation by other like parts. Hairs of the head are not hairs of the body, nor are hairs of the body hairs of the head:—thus by the absence of mixing should be understood delimitation by dissimilar parts.

And thus in announcing the sevenfold aptitude in learning, the teacher should do so, knowing that this subject of meditation has been preached in such and such a Sutta as abomination, and in such and such a Sutta as element. Thus it has been preached as abomination in the Mahāsatipatṭhāna,¹ as element in the Mahāhatthipadopama,² Mahā Rāhulovāda,³ Dhātuvibhaṅga Suttas.⁴ But in the Kāyagatāsati Sutta⁵ the four Jhānas have been analyzed with reference to him to whom (each of the thirty-two parts) appears by way of colour. What is here described as element is a meditation for insight; what is taught as abomination is a meditation for calm. The meditation here is that for calm. Having thus announced the sevenfold aptitude in learning, he should announce the tenfold aptitude in attending, taking it in serial order, not too swift, not too slow, inhibiting distraction, transcending

¹ *Dīgha* ii, 290.

² *Majjhima* i, 184.

³ *Ibid.* i, 414.

⁴ *Ibid.* iii, 237.

⁵ *Ibid.* iii, 88.

the idea, releasing serially, by way of the ecstasy, and the three Suttantas.

Of these, "in serial order" means, that from the time of recitation the parts [244] should be attended to, one after another, not sporadically.¹ For as an inept man, ascending a staircase of thirty-two steps by now this step, now that,¹ gets tired in body and falls backward and fails to accomplish the ascent, so he (who attends to the thirty-two parts leaving out every alternate part)² does not attain to the enjoyment which ought to have been attained through fulfilment of the practice, but gets tired in mind and collapses and fails in his practice.

And in attending serially he should not attend "too swiftly." As a man who undertakes a journey of three yojanas, without noting the path to take and the path to avoid, goes back and forth a hundred times and, though he comes to the end of the journey, it is only after frequent questionings. So, he who attends too swiftly may accomplish the meditation, but it is not clear and consequently carries no excellence.³ Therefore he should not attend too swiftly.

And as with swiftness, so with "slowness." As a man who, wishing to perform a three yojana journey in a single day, tarrying on the way at trees, mountains, lakes, and so on, takes two or three days before he accomplishes the journey, so when one is too slow, the meditation is not concluded, there arises no cause for the attainment of excellence.

By "inhibiting distraction,"—i.e. mental distraction, which forsakes the subject of meditation and which goes after an outside subject of many interests, should be inhibited. As a man going along a precipitous path just wide enough to accommodate one foot, who does not watch his steps, but, looking this way and that, falters in his steps and so may fall down a precipice of the height of a hundred men, so when one is distracted by outside things the subject of meditation dwindles and is lost. Therefore one should attend by inhibiting distraction.

¹ *Ekantarikāya* ; lit. by an interval for each.

² Not in P.T.S. text.

³ I.e. he cannot attain Jhāna.

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By “transcending the idea” :—transcending the idea of each part one should be steadfast in the thought that they are abominations. For, just as men, seeing a well in the forest in time of drought, fix there some sort of sign such as a palm-leaf, and by that sign come back and bathe themselves and drink water, [245] and when a path is made by their frequent comings, there is then no use for the sign, but whenever they want they go thither, bathe themselves and drink water, so when one attends first by way of the idea of the “hairs of the head,” “hairs of the body,” the abominable state is manifested. Passing beyond that idea of the hairs, one should establish the thought that they are an abomination.

By “releasing serially” :—in releasing (dismissing) any part which does not manifest itself, it should be attentively released in the order of the series. For the attention of a beginner who attends to “the hairs”¹ goes on and stops only at the last part, the urine. And the attention of him who attends to urine goes on (in reverse order) and stops only at the initial part, the hairs. Then as he attends repeatedly,² some parts are manifested, others are not. One should do work, first, in those that are manifested until, where two are manifested, one is manifested more distinctly than the other. So, attending repeatedly to that which is thus manifested, one should arrive at ecstasy.

Here is a simile: Suppose a hunter³ wishing to catch a monkey living in a forest of thirty-two palm-trees were to pierce with an arrow the leaf of a palm-tree standing first in a row and raise a cry. The monkey would then jump from palm to palm in regular order and go on to the last one. The hunter going there also and acting as before, the monkey would behave as before and return to the first palm. Being thus chased repeatedly from palm to palm, it would ultimately rise only from the tree whence the cry was made and in due course alight on a tree in the midst of whose (branches) it would hold firmly to a budding sprout of palm, and not rise

¹ But gives no heed to the characteristic signs.

² Having regard to the characteristic signs.

³ Read *luddo*.

even when it was pierced. Thus should the completed simile be regarded.

This is the application: As are the thirty-two trees in the palm-forest, so are the thirty-two parts of the body. The monkey is as the mind, the hunter is as the student. As the monkey lives in the forest of the thirty-two palms, so the student's mind traverses the body in its thirty-two parts as object. As the monkey jumps from palm to palm, and goes to the last palm when the hunter pierces with the arrow the first palm and raises a cry, so the student's mind, when attention is directed to the hairs, progresses serially and appears at the last part.

[246] And the same with the return to the first position. As the monkey being chased repeatedly from tree to tree rises from where the cry is raised, so does the student persistently attend to those hairs which—after the letting go of those that are not manifested—have been manifested to him who gives repeated attention. As the monkey alights in due course on a tree in the midst of whose (branches) it takes a firm hold of the budding sprout of palm and does not rise up when it is pierced, so ultimately of the two manifested parts the student attends repeatedly to that which is more clearly manifested, and induces ecstasy.

A further simile: As a monk who lives in dependence on a village of thirty-two families, upon getting, upon his alms-round, from the first house a double portion of alms, would omit to beg from the next house. Getting upon the following day a treble portion of alms, he would omit to beg from the next two houses. And on the third day, getting a bowlful from the first house, he would go to the dining-hall and eat it. The simile should be carried out thus: The village of thirty-two families is as the thirty-two parts of the body. The alms-man is as the student. The living in dependence on the village is the preliminary work of the student in the thirty-two parts. The getting of the double portion of alms from the first house, and the omitting to beg from the next one, and on the second day, the getting of the three portions of alms, and the omitting to beg from the next two houses, is as the preliminary work

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confined to two of the parts among those that are manifested, after letting go the unmanifested parts as one gives repeated attention. As the getting a bowlful from the first house on the third day, the sitting in the dining-hall and eating it, so is the repeatedly attending to that part which, of the two, is the more clearly manifested and induces ecstasy.

“By way of ecstasy” means from the part which is the source of ecstasy. Ecstasy arises with reference to each of the parts, such as hairs and so on:—thus it should be understood, for such here is the intention.

“And the three Suttantas”—these three Suttantas, Adhicitta, Sītibhāva, Bojjhaṅgakoṣalla should be regarded as purporting to yoke energy with concentration. Such is here the intention.

Of them, “*Monks, the monk who is intent upon higher thought should attend from time to time to the three signs, should attend from time to time to the sign of concentration, should attend from time to time to the sign of upholding, should attend from time to time to the sign of indifference.* [247] *Verily, monks, if the monk intent upon higher thought were to attend only to the sign of concentration, his mind might possibly tend towards idleness. Verily, monks, if the monk intent upon higher thought were to attend only to the sign of upholding, his mind might possibly tend towards flurry. Verily, monks, if the monk intent upon higher thought were to attend only to the sign of indifference, his mind might possibly not be well concentrated to the end that the cankers may be destroyed. Since, monks, the monk attends from time to time to the sign of concentration, to the sign of upholding, to the sign of indifference, that mind of his becomes soft, wieldy, bright, not brittle, but is well concentrated to the end that the cankers may be destroyed.*

“*Just as a goldsmith, monks, or his pupil, fixes a forge, and after fixing the forge lights the opening of the forge, and after lighting the opening of the forge, seizes the gold with a pair of tongs, places it in the opening and from time to time blows on it, from time to time sprinkles water over it, from time to time remains indifferent. If, monks, the goldsmith or his pupil were to keep on blowing, the gold might possibly be burnt. If,*

monks, the goldsmith or his pupil were to keep on sprinkling water, the gold might possibly get cold. If, monks, the goldsmith or his pupil were to keep on being indifferent, the gold might possibly not reach the right result. But since, monks, the goldsmith from time to time blows on the gold, from time to time sprinkles water over it, from time to time remains indifferent, it becomes soft, malleable, bright, not brittle, and is quite fit to be worked, and it fulfils such purpose¹ as he desires in the way of adornment, whether it be in the form of a forehead ornament, earring, necklace, or wreath of gold.

“Even so, monks, the monk who is intent upon higher thought . . . is well concentrated to the end that the cankers may be destroyed. He bends the mind towards the realization through higher knowledge of whatever state is to be so realized, [248] wherein he attains proficiency as a witness whatever be the circumstances.”² This Sutta is to be understood as *adhicitta* (higher thought).

“Monks, a monk endowed with six states is fit to realize the peerless coolness. Which are the six? Here, monks, a monk checks his mind when it ought to be checked, upholds his mind when it ought to be upheld, gladdens his mind when it ought to be gladdened, treats his mind with indifference when it ought to be so treated. He is bent on noble things and delights in *Nibbāna*. A monk endowed with these six states is fit to realize the peerless coolness.”³ This Sutta is to be understood as *sītibhāva* (coolness).

The *Bojjhaṅgakosalla* has been set forth in the discourse on ecstasy-skill as “So, monks, when the mind is slack, it is not the time then to develop the wisdom-factor of calm.”⁴

Thus having well acquired this sevenfold skill in receiving, and having well determined this tenfold skill in attending, the student should receive well the exercise for meditation by way of both kinds of skill.

But if he lives in comfort in the same monastery as his teacher, he should determine to exercise well, not resorting to such details. When, applying himself to the subject he

¹ Or “he enjoys such benefit as he desires, and so on.”

² *Āṅguttara* i, 256, *sati sati āyatane = tasmim tasmim pubbaheṭṭu-ādike kāraṇe sati*.—*Tikā*.

³ *Āṅguttara* iii, 435.

⁴ *Samyutta* v, 112.

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gains distinction, he should be taught higher and higher subjects. He who wishes to live elsewhere should be taught the arrangements in detail as set out above, and turning them over and over in his mind, should solve all the knotty points and, avoiding an unsuitable monastery, as described in the exposition on the Earth-device,¹ live in a suitable monastery. There, cutting off the minor impediments, he should do the preliminary work of attending to abominableness.

In doing so he should first grasp the sign in the hairs. How? Plucking out one or two hairs and placing them on the palm of his hand, [249] he should determine their colour. He may also look at² hairs off shaven heads, in a bowl of water or a bowl of rice-gruel. Seeing them when they are black, he should attend to them as black; when they are white, as white; when they are mixed in colour, he should attend to them by way of the predominating colour. And as with hairs, so with the entire set of five ending in the skin he should do likewise, and grasp the sign.

Having thus grasped the sign and determined all the parts³ by way of colour, shape, region, range, limits, he should determine the fivefold abominableness by way of colour, shape, smell, origin, range. Herein this is the serial discourse on all the parts:—First of all, hairs, as to natural colour, are black, of the colour of shining soap-stone. As to shape, they are long and round, of the shape of the beam of a balance. As to region, they grow in the body's upper region. As to range, they are bounded on both sides by the roots of the ears, in front by the extremity of the forehead, behind by the nape of the neck. The wet skin enveloping the skull is their range. As to limit, they are bounded below by the surface of their own roots which have entered to the extent of the tip of a paddy blade⁴ into the head-enveloping skin, above by space, across by each other. No two hairs are as one: this is limitation by like parts. Hairs of the head are not hairs of the body, hairs of the body are not hairs of the head. Thus hairs are unmixed with the remaining thirty-one

¹ See Ch. IV.

³ Follow the footnote.

² Read *oloketum* for *olokentum*.

⁴ Read *vīh°* for *vih°*.

parts. Hairs form a separate part: this is limitation by dissimilar things. This is the determining of hairs by way of colour and so forth.

And this is the determining of them as to the fivefold abominableness: in colour these hairs are an abomination. They are also an abomination in shape, in smell, in origin, in range. For, seeing anything of the colour of hairs in a pleasant bowl of rice-gruel¹ or a bowl of food, people get disgusted therewith saying, "This (gruel or food) is mixed with hairs. Take it away!" Thus hairs are an abomination in colour. People eating at night and feeling with their hands a fibre of the swallow-wort or the rush of the shape of hairs, likewise become disgusted. Thus is abomination in shape. The smell of the hairs devoid of preparations such as oil-pomade, essence of flowers, and so on, is very disgusting. More so than that is the smell of those hairs when thrown into the fire. [250] Hairs indeed may not be an abomination in colour or in shape, but are certainly an abomination in smell. Just as a baby's excrement is of the colour of turmeric, is like a heap of turmeric in shape, and the swollen corpse of a black dog thrown away at a rubbish heap is of the colour of a ripe palmyra fruit, is like a perfectly rounded drum in form, his teeth being like jasmine buds:—both of these objects may not be an abomination in colour and in form, but are certainly an abomination in smell, so also hairs may not be abominable in colour and shape, but are certainly so in smell. And as curry-leaves growing in an unclean spot by a village² are repulsive, not eaten by townfolk, so also hairs growing on account of pus, blood, urine, excrement, bile, phlegm, and so on, are repulsive. Such is their abominableness as regards origin. And these hairs grow in the group of the thirty-one parts like a mushroom growing on a dung-heap. Like a vegetable plant growing in the cemetery, a rubbish heap and such places, like a flower such as the red and the white lilies growing in moats and so on, they are highly repulsive because they grow in unclean places. This is their abominableness as regards range.

¹ Read *yāgu*°.

² Read °*nissandena*.

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And the fivefold abominableness of all the parts should be determined as in the case of hairs, by way of colour, shape, smell, origin, range. And all of them should severally be determined by way of colour, shape, region, range, limit.

First, hairs of the body are in natural colour not absolutely black like hairs of the head, but brownish black. As to shape, they are bent at the tips like palmyra roots. As to region, they grow in both regions (upper and lower). As to range, excepting the site of the hairs of the head and the surface of the hands and feet, they grow generally on the skin which covers the rest of the body. As to limit, they are bounded below by the surface of the roots which have entered just a *likkhā* into the body-covering skin; above by space; across by each other. No two hairs are as one: this is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Nails:—this is the name for the twenty nail-cups. All of them are white in colour. As to shape they resemble scales. As to region, they grow in two regions, foot-nails in the lower region, finger-nails in the upper. [251] As to range, they are placed at the upper surface of the tips of fingers and toes. As to limit, they are bounded in the two regions by the flesh at the tips of the fingers and toes, inside by the surface-flesh of the fingers and toes, outside and at the tips by space, across by one another. No two nails are as one: this is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Teeth:—these are the thirty-two dental bones of one who has a full set of teeth. They also are white in colour. As to shape, they are of various shapes:—four teeth in the middle of the lower set are in shape like gourd-seeds placed in a row in a clod of clay. The tooth on either side of these has one root, one point, and is in shape like a jasmine bud. The tooth next to either of these has two roots, two points, and in shape is like a waggon-prop. The two teeth next to either of these have three roots, three points. The two further teeth on either side have four roots, four points. And the same with the upper set. As to region, they grow in the upper region. As to range, they are placed in the two jaw-bones. As to

limit, they are bounded below by the surface of their own roots placed in the jaw-bone, above by space, across by each other. No two of the teeth are as one: this is limitation by like parts. Limitation by dissimilar things is as in the hairs of the head.

Skin:—this is the thick hide which covers the whole body. Above it is the tegument (thin skin), black, white, yellow, and so on, in colour, which, on being folded up from the whole body, is of the size of the kernel of the jujube. The thick skin is white in colour, which becomes evident when the tegument is damaged by the impact of flames and blows. Its shape is that of the body. This is a brief account. In detail, the skin of the toes is like the cocoon of a silk-worm, that of the upper part of the foot¹ is like a shoe that covers the upper part of the foot, that of the shins is like a palm-leaf wrapper for rice-food, that of the thigh is like a long bag full of rice, that of the buttock is like a water-straining cloth full of water, that of the back is like leather stretched across a plank, that of the belly is like vellum across the hollow of a lute, that of the chest is generally square in shape, that of the two arms is like leather stretched inside a quiver,² that of the back of the hand is like a razor-sheath, or a comb-bag, that of the finger is like a case for a key, that of the neck is like a covering for the throat, [252] that of the mouth being full of holes³ is like a nest of insects,⁴ that of the head is like a bag for a bowl.

The student (mentally) grasping the skin should direct his cognition⁵ upward from the upper lip, and first determine the hide enveloping the face, then the forehead-line, then—just as one might insert the hand between a bowl in a bag and the bag—he should direct cognition between the bone of the head and the hide of the head and disjoining the union between bone and hide determine the hide of the head, then the

¹ *Piṭṭhipāda*, wrongly translated “the heel” in the P.T.S. Dictionary *s.v.*

² Another reading is *tulāro*°, “leather tube into which the beam of a balance is inserted.”

³ Read *chiddavāchiddo kīṭa*°.

⁴ Or “a caterpillar” (?).

⁵ *Ñāṇa*.

shoulder-hide, then in direct and reverse order¹ the hide of the right hand, likewise of the left hand, then the hide of the back, then in direct and reverse order the hide of the right leg, likewise of the left leg, then he should determine in due course the hides of the bladder, belly, chest,² neck. Then, after determining the hide of the lower jaw immediately after that of the neck, he should conclude with the end of the lower lip. As he thus grasps the grosser (hide), the subtler (skin) also becomes manifest. As to region, (the skin) grows in both the regions. As to range, it envelops the whole body. As to limit, it is bounded below by the surface on which it rests, above by space. This is limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Flesh:—that is, the nine hundred portions of flesh. All flesh is of a red colour like the *kimsuka* flower. The fulness of the flesh of the shin is of the shape of rice-food wrapped in palm-leaves, the flesh of the thigh is in form like a small grindstone,³ the flesh of the buttock is like the edge of an oven, that of the back is like a thin plate of dried palm-juice, that of the two sets of ribs is like a thin layer of clay on the hollow of a granary, that of the breast is like a rounded lump of clay turned face downwards, that of the two arms is like a pair of big, skinless rats. As one grasps thus the grosser flesh, the subtler flesh also becomes manifest. As to region, it grows in both regions. As to range, it clings to more than three hundred bones. [253] As to limit, it is bounded below by the surface of the skeleton of bones on which it rests, above by the skin, across by the portions themselves. This is its limitation by like parts. Limitation by dissimilar things is as in hairs of the head.

Sinews:—that is, the nine hundred sinews, all of which are white in colour, various in shape. Of these, starting from the upper portion of the neck, five great sinews, intertwining

¹ From the shoulder-bone down to the wrist along the outer side, is the direct order. From the wrist up to the shoulder along the inner side, is the reverse order.

² *Hadaya* here must mean "chest" rather than "heart."

³ *Nisadapoto ti silāputtako*.—*Tikā*.

the body, descend in front, five descend behind, five by the right-hand side, five by the left-hand side. And five intertwining on the right hand descend by the front side of the hand, five by the back. Likewise those that intertwine the left hand. The five which intertwine on the right leg descend by the front side of the foot, five by the back. Likewise those that intertwine on the left leg. Thus descend the sixty great sinews, "the body-sustainers," intertwining over the body. All of them, also known as tendons, are like the knob of the land-lily in shape. Others spread over various places. Those which are finer than these are like a string of threads in appearance. Those which are still finer are like the "stinking creeper." Still finer ones than these are like the strings of a big lute. The others are like coarse threads. The sinews of the upper part of the foot and the back of the hand are like bird's feet. The sinews of the head are like a net-cap for the head. The sinews of the back are like a wetted fish-net spread in the sun. The remaining sinews which run through the various parts of the body resemble a net-like jacket worn on the body. As to region, they are in both regions. As to range, they fasten on to the bones in the whole body. As to limit, they are bounded below by the surfaces which are above the three hundred bones, above by the places which are in touch with the flesh and hide, across by each other. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Bones:—excepting the thirty-two teeth, the remaining bones are three hundred, to wit: sixty-four bones of the hand, sixty-four bones of the feet, sixty-four soft bones depending on the flesh, two heel-bones, and two double ankle-bones, two shin-bones, one knee-bone, one thigh-bone in each leg, two hip-bones, eighteen back-bones, [254] twenty-four rib-bones, fourteen chest-bones, one heart-bone, two collar-bones, two shoulder-blade-bones,¹ two arm-bones, two double forearm-bones, seven neck-bones, two jaw-bones, one nose-bone,

¹ *Koṭṭaṭṭhīni*. There is no need to read *koṭṭha*^o as the P.T.S. Dictionary (*s.v.*) suggests.

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two eye-bones, two ear-bones, one forehead-bone, one head-bone, nine skull-bones. All of them are white in colour, various in shape. And among them the bones of the front toe-joints resemble the *nux vomica*¹ seed, the next bones of the middle joints resemble the seed of the jack-fruit, the bones of the root-joints resemble a small cymbal, those of the upper part of the foot resemble a heap of crushed tendons of the land-lily, the heel-bone resembles a seed of the palm-fruit with a single stone, the ankle-bones resemble two playing-balls tied together with a string, where the shins rest on the ankles resembles the peeled sprout of the marsh-date palm,² the minor shin-bone resembles the shank of a small bow, the major shin-bone resembles the withered back of a snake, the knee-bone resembles a partially broken foam, where the shin-bone rests in the knee-bone resembles the blunt tip of an ox-horn, the thigh-bone resembles the badly hewn handle of an axe, where the thigh-bone rests in the hip-bone resembles a ball to play with, where the thigh-bone and the hip-bone rest resembles a big truncated *punnāga* fruit, the two hip-bones resemble a pair of potter's ovens placed together, each by itself resembles the straps of a blacksmith's hammer, the bone of the buttock placed on end resembles a snake's hood held face downwards, and has holes in seven or eight places, the back-bones seen from within resemble a roll of lead plates placed one inside the other,³ seen from without they resemble a string of rings. In between them, from place to place, there are two or three thorny bones like the teeth of a saw. Of the twenty-four rib-bones, those which are undeveloped resemble unfinished swords, those which are developed [255] are like finished swords, all of them resembling the outstretched wings of a white cock. The fourteen chest-bones resemble a decayed chariot-frame, the heart-bone resembles the hood of a wooden spoon,⁴ the collar-bones resemble the shaft of

¹ *Kataka*, not entered with this meaning in the P.T.S. Dictionary.

² Read °*kaṭṭira*°.

³ Or "lead plates strung in a series with a string," reading °*vedhaka*° in the sense of "piercing."

⁴ "Hood," i.e. where the wood flattens out into a spoon, in Burmese appropriately termed "the leaf."

a small iron axe, the shoulder-blade-bones resemble a Ceylonese spade partially used up, the arm-bones resemble the handle of a mirror, the fore-arm-bones resemble a pair of palm bulbs, the wrist-bones resemble a roll of lead plates stuck together, the bones of the back of the hand resemble a heap of crushed tendons of the land-lily. Among the finger-bones the bones of the root-joints resemble a small cymbal, those of the middle joints resemble the undeveloped seed of the jack-fruit, those of the front joints resemble the *nux vomica* seed, the seven neck-bones resemble discs of the bamboo sprout held together in a row by a stick passing through them, the bone of the lower jaw resembles the straps of a blacksmith's iron hammer, the upper one resembles a scraping knife,¹ the bones of the eye-socket and nose-cavity resemble tender palm-seeds from which the kernel has been extracted, the forehead-bone resembles the broken bit of a conch-cup lying face downwards, the bones of the ear-roots resemble the sheath of the barber's razor, the bone at the place where the turban is tied above the forehead and ear-roots resembles a shrunk film of butter hanging down from a pot overflowing with butter, the bone of the cranium resembles the curve of a cocoanut the face of which has been cut off, the bones of the head resemble a decayed gourd-pot sewn together. As to region, the bones grow in both regions (upper and lower). As to range, they are placed without exception over the whole body. In particular, the bones of the head are placed in those of the neck, the bones of the neck in the back-bones, the back-bones in the hip-bones, the hip-bones in the thigh-bones, the thigh-bones in the knee-bones, the knee-bones in the shin-bones, the shin-bones in the ankle-bones, the ankle-bones in the bones of the upper part of the foot. As to limit, they are limited within by the marrow, without by the flesh, at the tip and at the root by each other. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

¹ To peel off the skin of sugar-cane, *ucchrutacāvalekhanasatthakam*. —*Tikā*. P.T.S. Dictionary gives *avalekhanasattha* as "a chisel for engraving letters."

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Marrow:—this is the pith inside the various bones. It is white¹ in colour. As to shape [256] the marrow inside the various big bones is like big cane-tops steamed in bamboo-tubes, that inside the various small bones is like tender cane-tops steamed in bamboo-knots. As to region, it is in both regions. As to range, it is placed inside the bones. As to limit, it is bounded by the inner surfaces of the bones. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The kidneys are two pieces of flesh bound by a single tie. In colour they are like the reddish seeds of the sea-coral, in shape like a pair of balls for boys to play with, or like a pair of mangoes clinging to a common stalk. As to region they are in the upper region. As to range, they are bound by a thick sinew which, issuing from the throat, goes a little way with a single root and then branches off into two, and they are placed round the heart-flesh. As to limit, the kidneys are bounded by their own limit.² This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The heart:—this is the heart-flesh. In colour it is red like the back of a lotus-leaf. In shape it is like a lotus-bud turned face downwards after the extraneous leaves have been removed. It is smooth outside, the inside is like the inside of a bitter gourd. The heart of the wise blossoms³ a little, that of the weak in understanding is a mere bud. And inside it there is a small pit just big enough to admit a *punnāga* seed. There in the pit rests half a handful of blood, depending on which the element of presentation and the element of representative intellection come into play. And this blood is red in one who walks in lust, black in one who walks in hate, like water in which meat has been washed in one who walks in delusion, of the colour of vetch soup in one who is concerned with many things, of the colour of the bauhinia flower in one who lives by faith, and in one who walks in wisdom it appears

¹ Read *setaṃ* for *tesaṃ*.

² *Vakkabhāgena paricchinnaṃ ti vakkapariyantena bhāgena paricchinnaṃ*.—*Tīkā*. Likewise in similar passages below. ³ *Vikasitaṃ*.

radiant like a burnished, high-class gem, clear, pure, unstained, cleansed, purified. As to region, it is in the upper region. As to range, it is placed between the two breasts inside the body. As to limit, it is bounded by its own limit. This is its [257] limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The liver:—this is a pair of fleshy membranes. It is of a pale red colour, not deep red, but the colour of the back of a white lotus-leaf. In shape it is like the sea-coral leaf, single at the root, double at the tip. The liver of those of sluggish intellect is single and large. Those who are possessed of wisdom have two or three small livers. As to region, the liver grows in the upper region. As to range, it is placed between the two breasts, and leaning towards the right-hand side. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The pleura:—these are the enveloping flesh, which may be concealed or unconcealed.¹ Both are white in colour, like that of a piece of fine white cloth, and take the shape of the place they occupy. As to region, the concealed pleura is in the upper region, the other in both regions. As to range, the concealed pleura covers the heart and the kidneys, the unconcealed pleura lies enveloping the flesh underneath the hide in the whole body. As to limit, the pleura is bounded below by the flesh, above by the hide, across by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The spleen:—this is the flesh of the tongue of the stomach. It is of a dark-blue colour like that of the *niggundi* flower. In shape it is seven fingers long, like the loose tongue of a black ox. As to region, it is in the upper region. As to range, it is towards the head of the membrane of the stomach to the left of the heart. Beings lose their lives when it is displaced by blows. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

¹ Read *paticchannāpati*°.

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The lungs:—these are the flesh of the lungs which are composed of thirty-two different pieces of flesh. They are of a red colour like that of a fig not too ripe. In shape it is like unevenly cut pieces of thick cake. They are tasteless, lustreless,¹ like a mass of chewed straw owing to the oppression by the rising heat due to karma, in the absence of things to eat and drink within the body. As to region, they grow in the upper region. As to range, they lap and hang over the heart and the liver between the two breasts in the body. [258] As to limit, they are bounded by their own limit. This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The intestines:—these are the bowels, thirty-two cubits long in a man and twenty-eight cubits long in a woman, and folded up in twenty-one places. They are of a white colour like that of the gravel-coating of a cement floor.² In shape they resemble a beheaded snake folded up in a trough of blood. As to region, they grow in both regions. As to range, they lie within the body from the bottom of the gullet to the anus, being bound above by the bottom of the gullet, below by the anus. As to limit, they are bounded by their own limit.³ This is their limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The mesentery (intestinal tract):—this is the binding together of the intestines in the places where they are coiled up. It is of a white colour like that of roots of plants in stagnant water. Its shape is even as theirs. As to region, it is in both regions. As to range, it lies within the twenty-one intestinal coils bound together as tightly as are the intestinal coils of those who work with the spade, axe, and so on, that is to say, like the ropes of a machine which bind the boards together when it is pulled, like the cords which are sewn together within the circumference of a mat for wiping the feet on. As to limit, it is bounded by its own limit. This

¹ *Niroja*, or “without nutritive essence.”

² *Sakkkharasudhā*. The P.T.S. Dictionary under *sudhā* quotes this passage in the sense of “ambrosia.”

³ Read *antabhāgena*.

is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The stomach:—this in the belly is the stuff eaten, drunk, chewed, masticated. It is of the colour of the food that is swallowed. In shape it is like paddy loosely bound in a water-straining cloth. As to region, it is in the upper region. As to range it lies in the belly. What is called the belly is the intestinal membrane like the swelling produced in the middle of an (inflated) wet cloth squeezed at both ends. Outside it is smooth. Inside it is like (a bed of) decayed mango leaves with which rotten meat and shell-fish¹ have been wrapped. It is also proper to say that it is like the inside of the skin of a rotten jack-fruit. There in the belly, worms belonging to the thirty-two different kinds of families such as the *takkotaka*, *gaṇḍuppāḍaka*, *tālahīra*, *sūcimukhaka*, *paṭatantasuttaka* dwell, swarming in confused numbers. And [259] when food and drink run short, they jump up and crying make assault on the heart-flesh. And when the time comes for drinking and swallowing food, and so on, they with upturned mouths hastily snatch two or three bits for a first gulp. To those worms the belly is their maternity hospital, lavatory, nursing home and cemetery. Just as in summer time when big drops of rain fall, various kinds of putridity, such as urine, dung, hide, bones, strips of sinews, saliva, snot, blood, being borne along by the water, fall into a pool by the gate of a village of outcasts, and get whirled about in the muddy water, and the families of worms which are begotten, after the lapse of two or three days are boiled by the fervour of the sun's heat and glow, sending forth foam and bubble to the surface, and become very dark-blue in colour and are absolutely offensive in smell and loathsome, having reached a state which it is impossible to approach or to look at, much less to smell or taste—so there in the belly the various kinds of things to drink and to eat, being pounded by the pestle of the teeth, rolled by the hand of the tongue, obstructed by the fluid of the saliva, instantly become devoid of colour, smell, taste and so on, like a weaver's paste, a

¹ *Kasambu*.

dog's vomit, and, encircled by the bile, the phlegm, wind, are boiled by the fervour of the glow of the digestive fire,¹ get mixed with the families of worms and, sending up foam and bubble, reach an absolutely rotten, evil-smelling, loathsome state, the mere mention of which leaves an unpleasantness in the things to drink and to eat, let alone scrutiny by the eye of understanding. The drink and food, and so on, which go to the belly fall into five portions, one portion is consumed by the worms, one is cooked by the fire of digestion, one becomes urine, one becomes excrement, one becoming essence² develops the blood, flesh, and so on. As to limit, the stomach is bounded by the membrane of the belly and by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Excrement:—this is *fæces*. It generally takes the colour of the food eaten, and the shape of the place it occupies. As to region, it is in the lower region. As to range, it lies in the colon.³ What is called the colon is like [260] a bamboo tube, eight fingers deep, among the roots of the back-bones under the navel and at the extremity of the intestines. Just as rain-water falling on high ground slips down to low ground, so whatever things to drink and to eat, and so on, fall into the stomach⁴ are cooked by the digestive fire till foam is thrown up and become soft as though ground on a grindstone and, slipping down by the intestinal passage, are crushed and gathered together like yellow loam inserted into a bamboo knot. As to limit, it is bounded by the membrane of the colon and by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The brain:—this is the mass of pith inside the skull. It is white in colour like a mass of mushrooms. It may also be described as of the colour of sour milk prior to curdling. It takes the shape of the place occupied. As to region, it grows in the upper region. As to range, it lies depending

¹ Lit. "fire of the belly."

² Lit. taste (*rasabhāvam*).

³ *Pakkāsaya*, lit. "receptacle for digested food."

⁴ *Āmāsaya*, lit. "receptacle for undigested food."

on the four sutures within the skull and so on, collected like four lumps of flour placed together. As to limit, it is bounded by the inner surfaces of the skull and by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Bile:—there are two kinds, bile as organ, bile as fluid.¹ Of these the former is of the colour of thick oil of the *bassia latifolia*, the latter the colour of a faded *ākuli* flower. Both take the shape of their range. As to region, the former is in the upper region, the latter in both regions. As to range, like a drop of oil in water, the latter pervades the whole body excepting the hard, dry hide and those places of the hairs of the head, hairs of body, teeth and nails which stand clear of the flesh. When the bile is disturbed, the eyes become yellow and roll, the limbs shake and itch. The former kind of bile lies in the gall-bladder which, like the skin of a big, bitter gourd, is placed beside the flesh of the liver between the heart and the lungs. When it is disturbed, beings turn mad; with corrupt thought they abandon their sense of shame and dread of blame, do what ought not to be done, speak what ought not to be spoken, think what ought not to be thought. As to limit, the bile is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

[261] Phlegm:—this is within the body and is of the measure of a *pattha*. It is of a white colour like the juice of a leaf of the urena hemp. It takes the shape of the range occupied. As to region, it is in the upper region. As to range, it lies in the membrane of the belly. Just as moss and weeds in the water are divided into two parts when a piece of wood or potsherd falls on them, and then again form one surface, so, at the time of eating food and so on, it is cut into two pieces by the food and drink falling in, and again spreads out as one piece. When it is weak, the stomach is highly offensive and gives out foul smells, like a ripe boil, a rotten hen's egg. And as it comes up, the eructated wind and the mouth become highly offensive and give out foul smells.

¹ Lit. "bound and unbound."

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And the man is in such a state that one might say to him, "Go away! You breathe forth evil smells." And this evil smell, as it grows in strength, is confined within the membrane of the belly like the covering plank in the lavatory. As to limit, phlegm is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Pus:—this is the matter produced by bad blood. In colour, it has the colour of a sere leaf, but in a dead body, the colour of thick, putrid scum. As to shape, it takes the shape of the range occupied. As to region, it is in both regions. As to range, there is no constant range in pus; where it gathers, there it is. It is to be found wherever blood stands still and coagulates in a part of the body which is injured by stumps, thorns, blows, flame of fire, and so on, or which gives rise to boils, abscesses, and so on. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Blood:—this is of two kinds: accumulated blood and circulating blood. Of these the former is of the colour of the thick juice of cooked lac, the latter the colour of the clear juice of lac. As to shape, both take the shape of the range occupied. As to region, the former is in the upper region, the latter is in both regions. As to range, blood in circulation diffuses through the entire material¹ body along the network of veins, excepting the hard, dry hide and those places of the hairs of the head, hairs of the body, teeth and nails which stand clear of the flesh. Accumulated blood fills the lower part of the place occupied by the liver, [262] and being of the measure of a *pattha*, trickles little by little down upon the heart, kidneys, lungs, and keeps the kidneys, heart, liver,² lungs, wet. For when it does not wet the kidneys, heart, and the other things, beings become thirsty. As to limit, it is bounded by its own limit. This is its limitation by

¹ *Upādāna*, lit. "the issue of grasping." For definition see *Bud. Psych. Ethics*, §§ 653, 1213 f.

² It keeps the liver wet because it fills the lower part of its place.—*Tikā*.

like parts. Limitation by unlike parts is as in hairs of the head.

Sweat:—this is the watery element exuding from the hairy pores of the skin. In colour it is like clear sesame oil. In shape it takes the shape of the range occupied. As to region, it is in both regions. As to range, there is no constant range, wherein sweat may persist, as blood does. But when through the heat of fire, the heat of the sun, change of climate and so on, the body is heated, then like a bunch of fibres, roots and stalks of the lotus taken anyhow from the water, sweat trickles from all the hairy pores and openings. Therefore its shape also is to be understood by way of the hairy pores and openings. And in mentally grasping the sweat, the student should attend to it as it fills the hairy pores and openings. As to limit, it is bounded by its own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Fat:—this is congealed viscous fluid. In colour it is the colour of split turmeric. As to shape, it is like pieces of fine cloth of the colour of turmeric placed between the skin and flesh of a stout man. In the case of a thin man, it is like such pieces placed in two or three folds by the flesh of the shins, of the thighs, of the back-bones, of the belly-sack. As to region, it is in both regions. As to range, it diffuses through the whole body of a stout man; in the case of a thin man, it lies by his calves, and so on. Though it goes under the name of viscous liquid, it is not used as oil for the head, or as oil and so on, for the nose. As to limit, it is bounded below by the flesh, above by the skin, across by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Tears:—this is the watery element exuding from the eyes. In colour it is like clear sesame oil. In shape it takes the shape of the range occupied. [263] As to region, it is in the upper region. As to range, it lies in the sockets of the eyes. It is not permanently collected in the eye-sockets, as is bile in the gall-bladder. But when beings, growing joyous, laugh much, growing sad, cry and lament, or take food of extreme

tastes,¹ and when their eyes are hurt by smoke, dust, dirt, and so on, then tears set up² by the joy, sadness, extreme food, climate, fill the eye-sockets, or trickle down. And in mentally grasping tears, the student should grasp them as they fill the eye-sockets. As to limit, they are bounded by their own limit. This is the limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Grease:—this is molten viscous liquid. In colour it is like cocoanut oil. It may also be described as oil poured on scum. As to shape it is like a drop of oil spread over, and rolling on, clear water when one is having a bath. As to region, it grows in both regions. As to range, it lies generally in the palm of the hand, the back of the hand, the sole of the foot, the upper part of the foot, the nostrils, the ends of the shoulders. But it does not always remain molten in these places. But when through the heat of fire, the heat of the sun, disagreeable weather, disagreeable conditions, these places become heated, then it moves about in them like a drop of oil spread over clear water at bath-time. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Saliva³:—this is the watery element mixed with foam inside the mouth. In colour it is white like that of foam. In shape it takes the shape of the range occupied. It may also be described as having the shape of foam. As to region, it is in the upper region. As to range, it comes down by both the cheek-walls and lies on the tongue. Not always is it collected there. But when beings see or think of food (such as is hot, bitter, and so on) or when they place in the mouth anything hot, bitter, astringent, salty, sour in taste, or again when their heart is wearied or anything despicable arises, then saliva, arising and descending by both the cheek-walls, stops on the tongue. It is thin at the tip of the tongue, thick at the root. And as the water in a well dug on the sandy bank of a river never fails, so it never fails to moisten flat

¹ E.g. too hot, too bitter, too sour and so on.

² Read *samutṭhahitvā*.

³ Read *kheḷo*.

corn or grain or any eatable thing that is put in the mouth. [264] As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Snot:—this is impurity exuding from the brain. In colour it is like the kernel of the seed of a tender palm. In shape it takes the shape of the range occupied. As to region, it is produced in the upper region. As to range, it fills the nostrils. Not always is it collected there, but just as when a man wraps milk curds in a lotus-leaf and pierces the leaf from below with a thorn,¹ the juice of the curds² flows by that hole and falls outside, so when beings cry or a derangement of conditions takes place owing to disagreeable food or the climate, then, the brain becoming putrid, phlegm flows from inside the head and, descending through the aperture of the head above the palate,³ fills the nostrils and either stops there or trickles down. In mentally grasping the snot, the student should grasp it as it fills the nostrils. As to limit, it is bounded by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

The synovium:—this is the slippery putridity inside the joints of the body. In colour it is like bauhinia resin. In shape it takes the shape of the range occupied. As to region, it is in both regions. As to range, it lies inside the hundred and eighty joints, fulfilling the work of lubricating them. The bones of a man who has a small supply of this fluid, creak as he rises, sits down, steps forward, steps back, bends his limbs, stretches out his limbs; he moves about making a sound like the snapping of the fingers; and when he has gone just a *yojana* or two, his wind is upset, his limbs ache. But the bones of a man who has a plentiful supply of the fluid do not creak as he rises, sits down, and so on; even when he has gone a long distance, his wind is not upset, his limbs do not ache. As to limit, it is bounded by its own limit.

¹ So as to prevent the leaf from opening out.

² Read *dadhimuttam*, explained by the *Tikā* as *dadhino vissandana accharavasā*, "clear liquid flowing from the curds."

³ *Tālumattahakavivarena* = *matthakavivarato āgantvā tālumattahakena otarivā*.—*Tikā*.

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This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Urine:—this is in colour like an alkaline solution of bean-water.¹ In shape it is like water inside a water-jar placed face downwards. As to region, it is in the lower region. As to range, it lies inside the bladder, namely what is called the bladder-cup. Just as into a mouthless pitcher thrown into a pool [265] the essence of the pool enters, and yet the way by which it has entered is not apparent, so into the bladder urine from the body enters. The path by which it enters is not apparent. The path by which it goes out, however, is plain. And when the bladder is burdened with urine, beings set about relieving themselves. The limit of urine is bounded by the inside of the bladder, and by its own limit. This is its limitation by like parts. Limitation by dissimilar parts is as in hairs of the head.

Thus as he, having determined the parts beginning with hairs of the head by way of colour, shape, region, range, limitation, attends to them as “abomination! abomination!” by way of colour, shape, smell, origin, range, according to the method of the serial order, of not being too swift, and so on, and as he, at the conclusion of his work to transcend the concept, surveys the body saying, “There are in the body, hairs . . .,” all those states appear to him simultaneously, just as to a man with eyes, who looks at a garland of flowers of thirty-two colours, strung by a single thread, all the flowers appear as though simultaneously. Hence it was said in the discourse on skill in attending: “For the attention of a beginner who attends to the hairs, goes on, and stops, only at the last part, the urine.”² And when he applies his attention to external objects (i.e., the bodies of other people), so that in them also all the parts appear to him (as abomination), then men, animals and other moving creatures abandon the attributes of beings and appear as so many heaps of the parts. And what is drunken and eaten by them seems as if it was thrown into the heap of the parts.

¹ Water obtained by straining the ashes of roasted bean.—*Tīkā*.

² Page 281.

Then, as he attends repeatedly, thinking, “Abomination! abomination!” by serially letting go¹ (some of the parts) and so on, ecstasy arises in due course. There, among the parts, the manifestation of the hairs and so on, by way of colour, shape, region, range, limit, is the sign to be grasped. The manifestation by way of abomination in all its aspects is the after-image. As one practises, develops this after-image, ecstasy arises by way of the First Jhāna, as was said above in the Foul subjects of meditation. That ecstasy arises single in him to whom only a single part is manifested, or who, attaining to ecstasy in a single part, makes no further effort as to another part. But, as in the case of Mallaka the Elder, First Jhānas to the number of the parts are produced in him to whom the various parts are manifested, or who, attaining to Jhāna in one part, makes further effort as to another part.

[266] It is said that this venerable one, grasping the Elder Abhaya, reciter of the Dīgha, by the hand and saying, “Friend Abhaya, first take up this question,” spoke thus (of himself):— “Mallaka the Elder is one who has attained to the First Jhāna thirty-two times over the thirty-two parts. If he enters into it, once each night, once each day, he finishes the round in just over half a month. If, however, he takes one a day, he does the round in just over a month.” And whereas this subject of meditation is effected by means of the First Jhāna, because it is by the strength of mindfulness as to colour, shape, and so on, that the effecting is done, it is called “Mindfulness as to the body.”

And whereas the monk who is devoted to this mindfulness as to the body, subdues discontent and a life of pleasure, discontent does not subdue him; he lives, putting down discontent as it comes up. He subdues fear and dread, fear and dread do not subdue him; he lives, putting down fear and dread as they come up. “*He endures cold and heat . . . he becomes one who suffers takers of life.*”² Depending on the different kinds of colour of the hairs and so on, he attains to the Four Jhānas, penetrates the six kinds of Higher Knowledge.

¹ Read *anupubbamuñcanādivasena*.

² *Majjhima* i, 10.

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Therefore the wise man should devote himself
With zeal to body-mindfulness, which brings
With it such manifold advantages.

This is the substance of the detailed discourse on mindfulness as to the body.

IX.—*Respiration-mindfulness.*

That mindfulness as to respiration as a subject of meditation which has been extolled thus by the Blessed One:—
“*Monks, this concentration on mindfulness as to respiration being developed, repeated, peaceful and sublime, unadulterated and of happy life, at once does away with, suppresses every evil, immoral state as it arises,*”¹ has been set forth as having sixteen bases thus: “*And how, monks, is concentration of mindfulness as to respiration developed? How, being repeated, peaceful and sublime, unadulterated and of happy life, does it at once do away with, suppress every evil, immoral state as it arises?*”² Here, monks, a monk, having gone to the forest, or to the foot of a tree or to an empty house, sits down bending the legs cross-wise, setting the body upright, and establishing his mindfulness in front. [267] And consciously he breathes out, consciously he breathes in. (i) In breathing out a long breath he knows, ‘I breathe out a long breath.’ In breathing in a long breath . . . (ii) In breathing out a short breath . . . In breathing in a short breath he knows, ‘I breathe in a short breath.’ (iii) ‘Experiencing the whole body I shall breathe out,’ thus he trains himself. ‘Experiencing the whole body I shall breathe in,’ thus he trains himself. (iv) ‘Calming the body-complex I shall breathe out,’ thus he trains himself. ‘Calming the body-complex I shall breathe in,’ thus he trains himself. (v) Experiencing rapture . . . (vi) Experiencing happiness . . . (vii) Experiencing the mind-complex . . . (viii) Calming the mind-complex . . . (ix) Experiencing the mind . . . (x) Gladdening the mind . . . (xi) Concentrating the mind . . . (xii) Releasing the mind . . .

¹ *Majjhima* iii, 82 f.; *Samyutta* v, 321.

² *Ibid.* 322. For the following see *Ibid.*, p. 311.

(xiii) *Discerning the impermanent . . .* (xiv) *Discerning dispassion . . .* (xv) *Discerning cessation . . .* (xvi) ‘*Discerning renunciation I shall breathe out,*’ thus he trains himself. ‘*Discerning renunciation I shall breathe in,*’ thus he trains himself.”

We now come to the method of its development. And because that method, when it is stated to follow the elucidation of the text, is fulfilled in all its parts,¹ therefore we give the Exposition preceded by the elucidation of the text.

First, in “*And how, monks, is concentration on mindfulness as to respiration developed?*” “*how*” is a question asked with a desire to explain in detail the respiration, mindfulness, concentration, development, in all their aspects. The sentence, “*And developed, monks, is concentration on mindfulness as to respiration,*” is an indication of the subject in question. And the same in “*How, being repeated . . . immoral state as it arises?*”

And there “*developed*” means caused to arise, increase.

“*Concentration on mindfulness as to respiration*” is concentration associated with mindfulness which is occupied with respiration. Or, concentration on mindfulness as to respiration is respiration-mindfulness-concentration.

“*Repeated*” means worked over and over again.

“*Peaceful and sublime*” means both peaceful and sublime. The word “*both*” (*eva*) is to be understood as determining both the terms. What has (here) been said?

This (concentration) namely—unlike the “*Foul*” subject of meditation which is peaceful and sublime solely as penetration,² but is neither peaceful nor sublime as regards the object which is gross and abominable—is not unpeaceful nor not sublime under any aspect. It certainly is peaceful, quieted, calmed owing to the calmness of the object, and also to the calmness of the factor, termed penetration; sublime and never to be contented with, owing to the sublime state of the object [268] and of the factor.

¹ Such as the meaning of terms, condensed meaning, example, objection and so on.—*Tika*.

² I.e. apart from the object.

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“*Unadulterated and of happy life*,”—here in this concentration there is no sprinkling (i.e., adulteration) of any kind, hence unadulterated. Because there is no adulteration¹ it is unmixed, separate, special. Here in this concentration there is neither preliminary work,² nor is there peace through access. Since first it was entered into, it has been peaceful and sublime by its own intrinsic nature:—such is the meaning. But others say that “unadulterated” means unstuffed, possessed of essential property, sweet in intrinsic nature. And so this unadulterated³ concentration is to be understood as a happy life because it conduces to the attainment of bodily and mental happiness every time it is induced.

“*Every (state) as it arises*” means every one that is not discarded.

“*Evil*” means sinful.

“*Immoral state*” means state that is immoral.

“*At once does away with*” means causes to disappear, discards in a moment.

“*Suppresses*,” allays well. Or it is said that, because it partakes of the nature of penetration, it, he having reached growth in the Noble Path, extirpates, sets at rest.

And this is the meaning in brief: Monks, in what manner, in what way, by what arrangement is the concentration on mindfulness as to respiration developed? In what manner, being repeated, is it peaceful . . . and suppresses every evil, immoral state as it arises? Now in treating the meaning of this in detail (the Blessed One) said: “*Here, monks*,” and so forth.

Wherein “*Here, monks, a monk*,” means a monk in this religion. For this word “*here*” shows the religion which is the vantage-point of a person who produces the concentration on mindfulness as to respiration in all its aspects, and repudiates such a state in another religion. For this has been said: “*Monks, only here is a monk in the first stage to be found . . . devoid of such monks are the teachings of other sectarians*.”⁴ Hence it was said, “*a monk in this religion*.”

¹ Read *anāsittakattā*.

² Read, after the *Tīkā*, *parikkammaṃ nā*.

³ Read *asecanako*.

⁴ *Majjhima* i, 63; *Aṅguttara* ii, 238. Read *suññā para*°.

“*Having gone to the forest . . . or to an empty house,*”—this shows the inclusion of a dwelling favourable to the developing of his concentration on mindfulness as to respiration. For the mind of a monk, which keeps running after the various objects of sense for a long time, has no wish to mount an object in concentration on mindfulness as to respiration, but runs off the track, like a chariot yoked to vicious oxen.¹ Therefore, as a cowherd, [269] wishing to tame a vicious calf that has been fed on the milk of a vicious cow, might take it away from the cow and tie it apart by a rope to a strong post driven in the ground; and that calf of his, trembling all over, unable to run away, would crouch down, or would lie down by that post, even so the monk, wishing to tame his malignant mind which has been fed for a long time on the essence arising out of the various objects of sense, should take it away from those objects and, introducing it to the forest . . . the empty house, tie it there by the rope of mindfulness to the post of breathing in and out. And so that mind of his, though it may hover about, will no more get the object on which it dwelt formerly, and being unable to cut the rope of mindfulness and run away, sits down, lies down, by the object of concentration by virtue of access and ecstasy.² Hence said the Ancients:—

*As here in this religion the man
Who tames a calf secures it to the post,
So firmly to the object should a man
Secure his mind by means of mindfulness.*

Such is a dwelling favourable to his developing. Hence it was said, “this shows the inclusion of a dwelling favourable to the developing of his concentration on mindfulness as to respiration.”

Or, because this respiration-mindfulness as a subject of meditation is the chief³ among the different kinds of subjects,

¹ Read *kūtagona*°. The P.T.S. Dictionary gives the meaning of *kūta* as “without horns, i.e. harmless,” in preference to “rascal.” But in the following simile where the taming of the malignant mind (*duṭṭha-citta*) is illustrated by the taming of a *kūta*-calf, the meaning of “vicious” suits the context much better than “harmless.”

² Read °*appanā*° for °*appanā*°. ³ *Muddhabhūtaṃ* as in the footnote.

is, to all Buddhas, (some¹ of the) Silent Buddhas, (some¹ of the) disciples of the Buddhas, the proximate cause for the attainment of happiness in life under present conditions, and is not easy to develop without abandoning a monastery near a village which is disturbed by sounds of women, of men, of elephants, of horses, and so forth, sound being a thorn to the Jhāna,²—whereas it is easy for the student,³ in the forest away from the village, to take up this subject, produce the fourfold Jhāna with respiration as object, and making that the basis, contemplate the complexes, and attain to the sublime Fruition, to Sanctity,—therefore in showing a dwelling favourable to him, the Blessed One said, “*having gone to the forest*” and so forth.

For the Blessed One is like a master of the science of building sites.⁴ As the master of the science of building sites [270] looks at the site for a town, examines it well and gives directions:—“Here build the town!” and, when the town is safely finished, receives great honour from the royal family, so he examines a dwelling if it be suitable for the student and directs, “Here you should devote yourself to the subject of meditation!” and later on gets great honour when the student, who has devoted himself to the subject, attains to saintship in course of time and says, “The Blessed One is indeed the Perfectly Enlightened Buddha!”

And this (student) monk is said to be like a panther. For, as the king of the panthers in the forest conceals himself in a grass-thicket, or a wood-thicket, or a mountain-thicket, and catches wild beasts—the wild buffalo, wild ox,⁵ pig and so on,—so the monk, devoting himself to the subject of his meditation in the forest and other places,⁶ lays hold in due course on the paths of a stream-winner, of a once-returner, of a non-returner, of a saint and the noble fruition of saintship. Thus is it to be understood. Hence said the Ancients:—

*Just as the crouching panther gets the deer,
E'en so this Buddha's son, to effort yoked,*

¹ “Some,” after the *Ṭīkā*.

² Cf. *Points of Controversy*, p. 331.

³ Read *yogāvacarena*.

⁴ Cf. *Dialogues of the Buddha* i, 18.

⁵ *Gokaṇṇa*, the Bos Sondaicus.

⁶ Read *araññādīsu*.

*With insight goes into the forest wild,
And there obtains fruition uttermost.¹*

Therefore in pointing out to him the forest-dwelling as a fit place for effort and quick endeavour, the Blessed One said, "*having gone to the forest*" and so on. Wherein "*gone to the forest*" means, gone to any forest, happy in solitude, anyone from among the forests whose characteristics have been stated thus: "The forest,—that is, it is forest when one goes out by the gate-pillars."² "A forest-dwelling is at least five hundred bow-lengths distant."²

"*Gone to the foot of a tree*" means, gone near a tree.

"*Gone to an empty house*" means, gone to what is empty, a secluded space.

And here it is fit to say that he has gone to an empty house, if he goes to the seven kinds³ of dwellings, from which the forest and the foot of a tree are excluded.

[271] Having thus pointed out a dwelling favourable to the three seasons, favourable to conditions and conduct, and favourable to the developing of mindfulness as to respiration, (the Blessed One), in setting forth a way of deportment which is calm and does not partake of slackness or of distraction,⁴ said "*he sits down.*"

And then to show that he has sat down in a firm position, that he is feeling the bliss derived from the breathing in and out, and that there is a way to seize the object, the Blessed One said "*bending the legs cross-wise,*" and so forth, wherein "*cross-wise*" means, to sit bending in the thighs all round.

"*Bending*" means fixing.

"*Setting the body upright*" means placing the upper part of the body upright, one end of the eighteen back-bones touching the other end. For, the skin, flesh,⁵ and the sinews

¹ See text, p. 270, n. 2.

² See above, p. 82 of Part I.

³ The seven are at a mountain, grotto, mountain-cleft, cemetery, forest jungle, open sky, straw-heap (*pabbata, kandara, giriguhā, susāna, vanapattha, abbhokāsa, palālapuñja*).

⁴ To lie down partakes of idleness, to stand up or walk to and fro partakes of distraction. To sit indicates calmness.

⁵ Read *camma-mamsa*.

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of a man who sits thus, are not bent. And he does not feel those sensations which arise every moment from their being bent. Those sensations not arising,¹ the mind becomes collected,² the subject of meditation does not fall through, but attains to growth and increase.

“*Establishing his mindfulness in front*” means, setting his mindfulness in the direction of the subject of meditation. Or, *pari* (in *parimukham* “in front”) has the meaning of “grasping all round”; *mukham* of “going out from”; *sati* (mindfulness) of “being present,” and it is therefore said to be *parimukham sati*. The meaning is to be taken here according to the version of the *Paṭisambhidā*,³ of which the following is an abstract: setting up mindfulness concerning a going forth which is thoroughly grasped.

“*Consciously he breathes out, consciously he breathes in,*”—the monk having sat down thus, and set up his mindfulness thus, does not let it go, but consciously breathes out, consciously breathes in. He does his work consciously, so it is said.

Now to show the different ways in which he does his work consciously, the Blessed One said, (i.) “*In breathing out a long breath,*” and so on. For it has been said in the *Paṭisambhidā*,³ in the analysis of some one⁴ that “*consciously he breathes out, consciously he breathes in,*” that “*In thirty-two ways⁵ is he a conscious worker: Established is the mindfulness of him who knows the collectedness and non-wavering of mind by virtue of breathing out a long breath. By that mindfulness, by that knowledge is he a conscious worker. . . . Established is the mindfulness of him who, while discerning renunciation, knows the collectedness and non-wavering of mind by virtue of breathing in. By that mindfulness, by that knowledge is he a conscious worker.*”

In that text, “*in breathing out a long breath*” means, producing a long breathing-out. [272] “*Breathing out*” is the

¹ Read *anuppajjamānāsu*.

² Or “has a single object.”

³ i, 176.

⁴ Read *ekass’eva* for *etass’eva*.

⁵ The sixteen ways mentioned on p. 305 as inhalation and exhalation make thirty-two.

outgoing breath. “*Breathing in*” is the incoming breath,—thus is it said in the Commentary on the Vinaya. But in the Commentaries on the Suttantas it comes out of order.¹

Of the two kinds of breathing, at the time when all babes lying in the mother’s womb² come out therefrom, first the breath from within goes out; later the breath from without, gathering fine dust and entering within, strikes the palate and goes out.³ Thus are breathings in and out to be understood. And their length and shortness are to be understood by way of time. For as water and sand, spread on the space of earth,⁴ is spoken of as a long (stretch of) water, long (stretch of) sand, a short (stretch of) water, short (stretch of) sand, so the breathings in and out, though taken in minute quantities, in the body of an elephant and in the body of a snake, slowly fill the long space called their physical structures, and slowly go out, therefore they are spoken of as long.⁴ They quickly fill the short space called the body of a dog, of a hare and such creatures, and go out quickly; therefore they are spoken of as short. And among mankind some, like elephants, snakes and so on, breathe in and breathe out long breaths, long in time; others like dogs, hares and so on, breathe short breaths. Therefore the breath of these creatures which takes a long time in going out and entering in, is long, the breath which takes a short time in going out and entering in, is short:—Thus it should be understood.

The monk, breathing in and breathing out long breaths in nine ways, knows that he is doing so. And to him who has this knowledge there is fulfilled in one aspect⁵ the development of the setting up of mindfulness which discerns the body:—Thus it is to be understood.

¹ The P.T.S. Dictionary *s.v.* here renders *uppaṭṭipātīyā* as “with reference to the preceding,” and on p. 96 of text as “impossible.”

² This rendering for *gabbhaseyyaka* is not quite the same as “one who enters another womb,” the rendering given in the P.T.S. Dictionary *s.v.*

³ Here *nibbāyati*, below *nikkhamati*.

⁴ Note that in this and the following examples the twofold meanings of *addhā* as space and time are interdependent.

⁵ I.e. in regard to a long breath. Or in one of the nine ways mentioned in the following text quoted.

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As it has been said in the Paṭisambhidā¹: “How in breathing out a long breath does he know, ‘I am breathing out a long breath’; in breathing in a long breath does he know, ‘I am breathing in a long breath’? He breathes out a long breath which takes a long time;² he breathes in a long breath which takes a long time; he breathes in and breathes out long breaths each of which takes a long time. As he breathes in and breathes out long breaths each of which takes a long time, desire arises.³ By means of desire he breathes out a long breath more subtle than the last, and which takes a long time. By means of desire he breathes in a long breath . . . he breathes in and breathes out long breaths . . . As by means of desire he breathes in and breathes out long breaths more subtle than the last and each of which takes a long time, he becomes joyful. [273] By means of joy he breathes out a long breath more subtle than the last, and which takes a long time. By means of joy he breathes in a long breath . . . he breathes in and breathes out long breaths . . . As by means of joy he breathes in and breathes out long breaths more subtle than the last, each of which takes a long time, the mind is diverted from the long breathings in and out, even-mindedness is set up.⁴ The long breathings in and out which arise in these nine ways are termed the body, mindfulness is appearance, discernment is knowledge. The body is appearance but not mindfulness. Mindfulness is both appearance and mindfulness. By means of that mindfulness, that knowledge, he discerns that body. Hence it is said as regards the body: ‘The development of the setting up of mindfulness which discerns the body.’”

(ii) And the same with the short breath, with this difference: As the expression was used above, “a long breath which takes a long time,” so we now have here the expression, “a short breath which takes a short time.” Therefore the construction

¹ i, 177.

² *Addhānasāṅkhāte ti addhānakotthāse, na desabhāge ti attho.*—Tīkā.

³ *Chando uppajjati.* We should probably say “will.” But *chanda* is not exactly “will.”

⁴ Now that the breathings have become very subtle, the mind attends to their after-image, and therefore is diverted from the original breathings.

with the word "short" is to be made as far as the sentence, "*Hence it is said as regards the body: 'The development of the setting up of mindfulness which discerns the body.'*" Thus (the student,) knowing the breathings short and long in time in these ways, knows in breathing out a long breath, "I am breathing out a long breath" . . . in breathing in a short breath, "I am breathing in a short breath."

The breathings in and out, and short and long—
These four degrees take place at monk's nose-tip,

i.e., of him who has such knowledge.

(iii) "'*Experiencing the whole body I shall breathe out . . . shall breathe in, thus he trains himself,*" means, "making clear, making plain, the beginning, middle and end of the entire exhaling body, I shall breathe out," thus he trains himself. "Making clear, making plain, the beginning, middle and end of the entire inhaling body, I shall breathe in," thus he trains himself. Thus making them clear and plain, he breathes out and breathes in with a consciousness associated with knowledge, hence the expression, "'*I shall breathe out, I shall breathe in,*' thus he trains himself." For to one monk the beginning of the exhaling and inhaling body which is diffused in minute particles is clear, not the middle nor the end. He is able to apprehend only the beginning, and is distressed by the middle and the end. To another the middle is clear, not the beginning nor the end. To a third the end is clear, not the beginning nor the middle. He is able to apprehend only the end, [274] and is distressed by the beginning and the middle. To a fourth all the stages are clear; he is able to apprehend all, and is nowhere in distress. One should be like this last. In pointing out this meaning (the Blessed One) said: "'*Experiencing the whole body I shall breathe out . . . shall breathe in, thus he trains himself.*"

Where "*trains himself*" means, he struggles, makes effort. The restraint of such an one as described above is here the higher training in virtue. The concentration of such an one is the higher training in mind. The understanding of such an one is the higher training in understanding.

These are the three courses of training. He trains, practises, develops, repeats in regard to that object, by means of that mindfulness, by means of that attention:—Thus the meaning should be known.

And because he in the first (of the sixteen ways¹) should only breathe out and only breathe in, not doing anything else, and henceforward strive for the arising of understanding, therefore, the present tense having been used in the text, “*He knows, ‘I am breathing out,’ he knows, ‘I am breathing in,’*” the future tense is used in the text beginning with, “*Experiencing the whole body I shall breathe out,*” in order to show the way in which understanding may henceforward arise. Thus it is to be understood.

(iv) “*“Calming the body-complex I shall breathe out . . . shall breathe in,” thus he trains himself,*” means calming, tranquillizing, allaying, setting at rest, the gross body-complex,² I shall breathe out, breathe in, thus he trains himself.

And here the grossness and subtlety and calmness are to be understood thus: For, previous to the time of making effort,³ the body and the mind of the monk are distressed, gross. And when the grossness of body and mind does not subside, the breathings too are gross, becoming very thick, so that the nostrils cannot hold them, and he has to breathe through the mouth also. But when his body and mind are taken in hand, then they are calm and quiet. When they are calm, his breathings become fine, insomuch that he might ask, “Do they exist or do they not?”

Just as the breathings of a man running down from a mountain and putting down a heavy load from his head, are gross, and the nostrils cannot contain them, and he has to breathe also through the mouth; but when, getting rid of his fatigue, and taking a bath and a drink of water [275] and putting a piece of wet cloth on his heart, he lies down in a cool shade, then his breathings become fine, so that he might

¹ See p. 305.

² Though the breathing is set up by mind (*cittasamuṭṭhāna*), it is known as body-complex because it is bound by the sentient body (*karaja-kāya*).—*Ṭīkā*.

³ I.e. for the apprehending of body and mind.

ask, "Do they exist or do they not?" even so, previous to the time of making effort . . . he might ask, "Do they exist or do they not?" Why should it be so? Because previous to the time of making effort he did not think nor lay it to heart, attend nor reflect, "I will calm the grosser body-complex," which however he did when he put forth effort. Therefore his body-complex is finer when he puts forth effort than when he does not. Hence said the Ancients:—

*When mind and body are distressed,
(The complex) verily is gross.
But when the body's not distressed,
Finely and smooth it keeps its course.*

In the apprehension (of the subject of meditation) too (the complex) is gross. It is subtle¹ in the access to the First Jhāna, subtle in the First Jhāna, gross in the First Jhāna and in the access to the Second Jhāna, subtle in the Second Jhāna, gross in the Second Jhāna and in the access to the Third Jhāna, subtle in the Third Jhāna, gross in the Third Jhāna and in the access to the Fourth Jhāna. In the Fourth Jhāna it is exceedingly subtle and attains to extinction. Such is the opinion held by the Reciters of the Dīgha and the Saṃyutta. But the Majjhima Reciters desire that it should be more subtle at the access than at the Jhāna which is immediately below, that is, it is gross at the First Jhāna, subtle at the access to the Second Jhāna, and so on. In the opinion of all (schools), however, the process of the body-complex before the time of apprehension subsides at the time of apprehension. The body-complex that arose at the time of apprehension subsides at the access to the First Jhāna. . . . The body-complex that arose at the access to the Fourth Jhāna subsides at the Fourth Jhāna.

This is the method in cultivating calm. According to the method of insight the body-complex that arises before apprehension is gross, it is gross as well as subtle in the apprehension

¹ In this paragraph it is as though Buddhaghosa needed, but had not, a word meaning *relatively*.

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of the Great Essentials, it is gross as well as subtle in the apprehension of the derived and the immaterial, it is gross as well as subtle in the apprehension of all matter, it is gross as well as subtle in the apprehension of the immaterial, it is gross as well as subtle in the apprehension of matter and non-matter, it is gross as well as subtle in the apprehension of causes, it is gross as well as subtle in the discernment of mind and matter with their causes, it is subtle in the insight into characteristics as object, gross in feeble insight, subtle in keen insight.

Here, as said above, we are to understand the subsidence of the preceding by means of the subsequent (complex). Thus should grossness, subtlety and calmness here be understood.

[276] But in the Paṭisambhidā,¹ the meaning with objections and solutions has been stated thus: "*How, calming the body-complex, does he train himself: 'I shall breathe out . . . I shall breathe in' ? Which are the body-complexes? Long breathings in and out,² which are of the body, bound up with the body,—these states are the body-complexes. Calming, tranquillizing, setting at rest, allaying those body-complexes, he trains himself. Calming the body-complexes, I shall breathe out, calming the body-complexes I shall breathe in, thus he trains himself,—such complexes as cause the bending forward, bending sideways, bending all over, bending backward, the moving forward, moving sideways, moving all over, moving backward of the body. Calming the tranquil, subtle body-complexes, I shall breathe out, shall breathe in, thus he trains himself,—such complex as produces no bending forward, bending sideways, bending all over, bending backward, nor moving forward, moving sideways, moving all over, moving backward. Thus, they say (by way of objection), calming the body-complex he trains himself: I shall breathe out, calming the body-complex, he trains himself: I shall breathe in ; if this be the case, then there arises no consciousness of the proximity of the breath, the breathings in and out do not take place, there is set up no mindfulness as to respiration, nor concentration on mindfulness as to*

¹ i, 184-6.

² Read *assāsapassāsa kāyikā*.

respiration, and consequently the wise do not enter into nor rise from such an attainment. But, they say (by way of solution), calming the body-complex he trains himself saying, *I shall breathe out, I shall breathe in*; this being so there arises consciousness of the proximity of the breath, breathings in and out take place, there are set up mindfulness as to respiration and concentration on mindfulness as to respiration, and consequently the wise enter into, and rise from, such an attainment.

“In what way? Just as when a metal gong is struck, first of all coarse sounds arise. And afterwards, because their general characteristics are well grasped, well attended to, well noted, even when they have ceased, faint reverberations¹ arise; and afterwards even when these have ceased, because their general characteristics are well grasped, well attended to, well noted, [277] consciousness proceeds out of the same general characteristics as object,—even so at first the breathings are coarse; and afterwards because their general characteristics are well grasped, well attended to, well noted, even when they have ceased, very fine breathings arise; and afterwards even when these have ceased, because their general characteristics are well grasped, well attended to, well noted, consciousness having the same general characteristics as object, does not waver. This being so, there arises consciousness of the proximity of the breath, the breathings in and out take place, there are set up mindfulness as to respiration and concentration thereon, and consequently the wise enter into, and rise from, such an attainment. In the calming of the body-complex, the breathings are the body, mindfulness is appearance, discernment is knowledge. The body is appearance but not mindfulness; mindfulness is both appearance and mindfulness. By means of that mindfulness, that knowledge, he discerns that body. Hence it is said as regards the body, ‘the development of the setting up of mindfulness which discerns the body.’”

Thus far is the explanation in the order of words of the first tetrad stated by way of discernment of the body.

¹ *Sukhumakāsaddā ti anurave āha, ye appakā appattho hi ayam kasaddo.*
—Tīkā.

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But because here this tetrad is stated as a subject for meditation for a beginner, and the other three tetrads by way of discernment of feeling, consciousness, and things¹ on the part of him who has attained to Jhāna in the first tetrad, therefore the beginner, a man of good birth, who, developing this subject, wishes to win saintship together with the Analyses through that insight which has the Fourth Jhāna of respiration for its proximate cause, should, after performing all the duties, such as the cleansing of his virtues already mentioned,² take up the fivefold series in meditation from the kind of teacher who has been described above.³ And here are the five parts:—learning, asking, presence, application, characteristic. Of these, learning is the learning of the (text of the) subject of meditation. Asking is asking questions on the subject. Presence is the presence of the subject. Application is [278] the focussing of the subject. Characteristic is the characterizing of the subject; it is stated thus:—“This subject has such a characteristic.”

He who thus takes up this fivefold series does not tire himself, nor does he worry the teacher. Therefore he should be taught a little at a time, and take long over reciting it. And thus, accepting the fivefold series in meditation, and living either with the teacher or elsewhere, in a dwelling of the sort described above,³ and having cut off the minor impediments, and done all his duties, he should dispel drowsiness due to over-eating and, being seated at ease, gladden the heart with recollection of the qualities of the Three Gems, and, not bewildered by any passage of the teacher's lesson, give attention to this subject of mindfulness as to respiration.

And herein is the procedure of his attention: counting, connection, touching, fixing, noting, turning away, purification, and the viewing of them. Of these, counting is just counting (the breathings); connection is sequence (of mindfulness after breathings); touching is touching the places of contact (i.e., nostrils); fixing is applying (mind to Jhāna); noting is dis-

¹ *Dhammā*.

² See p. 19 of Part I.

³ See above, Ch. III.

cerning; turning away is the Path; purification is the fruition; and the viewing of them is reflection.

Now the beginner who is of good birth should attend to the subject first by means of counting. In counting, he should not stop short of five, nor go beyond ten, neither should he make any break in the series.¹ For, when he stops short of five, the state of consciousness that has arisen in a confined space is restless, like a herd of cattle shut in a cow-pen. When he goes beyond ten, the state of consciousness is dependent on the number.² When the series is broken, his mind trembles, wondering if the subject will reach completion or not. Therefore he should do the counting avoiding these faults. He should first count slowly after the manner of a grain-measurer. For he who measures out grain fills the basket and empties it, saying, "one." And in refilling it he says, "one, one," even though he is removing any rubbish he may have found in the basket. And the same with "two, two" and so on. So, seizing the breath that reveals itself from the breathings in and out, he should begin counting "one, one" [279] till he has counted "ten, ten," noting it as it arises each time.³ As he counts thus, the outgoing breath and the incoming breath are manifested. Then, putting aside the slow process of counting like a grain-measurer, he should count quickly like a cowherd. For a capable cowherd, whip in hand, takes gravel and other stones in his pouch, goes early to the cow-pen, and striking the cows on the back while sitting on top of the cross-bar, he counts the cows as they reach the door, dropping a stone on each, saying, "One, two." And the herd of cows, which have been experiencing the misery of confined space during the three watches of the night, rush out rubbing up against one another and quickly forming groups. And he quickly counts three, four, five . . .

¹ He should not count "one, three, five" or "two, four, six" and so on. Or else, he should not stop counting and then resume it after some time.

² Instead of the subject.

³ The expression "he should not stop short of five" implies that after counting five or a higher number up to ten, he may return to "one" and repeat the counting.

ten. The breathings which became evident by the preceding (slow) way of counting, now move about quickly and repeatedly. Therefore knowing that they move about, he should not seize them either inside or outside the body, but seize them as they reach the nostril,¹ and count quickly, one, two, three, four, five; one, two, three, four, five, six; one, two, three, four, five, six, seven . . . eight . . . nine . . . ten. For in a subject connected with numbers, it is only through them that the mind becomes collected. As a boat in a swift current is steadied by means of the steering-oar, so to one who counts quickly, the subject appears like a continuous series, and then it proceeds without a break. With this knowledge he, without apprehending the breath that is within or without, should count with speed in the way described. For when he brings his mind in together with the incoming breath, it there becomes as if struck by the wind or filled with fat. When he takes his mind out together with the outgoing breath it becomes distracted by many objects outside. Only by developing with his mindfulness fixed on each point of contact, does he attain to success. Hence it was said "without apprehending the breath that is within or without, he should count with speed in the way described."

But how long is he to go on counting? Until, [280] without the help of counting, his mindfulness is established on the breathings as object. For counting serves the purpose of cutting off thoughts which run after external things, and establishing mindfulness on the breathings as object.

Having thus directed his attention by means of counting, he should direct it by means of connection. Connection is the ceaseless pursuit of the breathings by mindfulness after counting has been given up. It does not depend on pursuing after the beginning, middle or the end. Of the outgoing breath the navel is the beginning, the heart is the middle, the nose-tip² is the end. Of the incoming breath the nose-tip² is the beginning, the heart the middle, and the navel the end.

¹ Lit. 'door.'

² Read *nāsikā*. So also in footnote 1, where *nābhikā* is clearly a mistake for *nāsikā*. In Burmese script *s* is easily mistaken for *h*.

And the mind of one who pursues the breathings (through the three stages) being distracted, is apt to be disturbed and waver. As it has been said,¹ “*The mind of him who pursues with mindfulness the beginning, middle and end of exhaled breath being distracted in his own person, both body and mind become disturbed, waver, tremble. The mind of him who pursues with mindfulness the beginning, middle and end of inhaled breath, being distracted outside of his own person, both body and mind become disturbed, waver, tremble.*” Therefore, in directing his attention by means of connection he should not direct it through the three stages of beginning, middle and end.

Further, he should direct his attention by touching and fixing. Indeed there is no special attention because of touching and fixing as there is because of counting and connection. In counting the breathings at the point of contact² he attends by means of counting and touching. And in connecting them by mindfulness, after giving up counting them at the points of contact, and in fixing the mind by means of ecstasy, he is said to attend by means of connection, touching and fixing. And the meaning (of these statements) is to be understood after the similes of the lame man and the door-keeper as given in the Commentaries, and after the simile of the saw as given in the *Paṭisambhidā*.

Of these, this is the simile of the lame man. Just as a lame man, in rocking a cradle for the amusement of his family, sits at the foot of the cradle-post [281] and watches the two ends³ and the middle part of the cradle-plank as it approaches and recedes in turn, in which undertaking he is not worried, so the monk stands at the foot of the post and pillar,⁴ and rocking the cradle of the breathings, and sitting there at the sign (of the breath) in mindfulness looks on pursuing with mindfulness the breathings in the beginning, middle and end at the points of contact as they come and go in turn, and

¹ *Paṭisambhidā* i, 165.

² Thus noting the unbroken series of the breathings.

³ I.e. the front end of the approaching, and the back end of the receding, cradle.

⁴ I.e. the nose-tips and the upper lip.—*Ṭīkā*.

fixing his mind thereat (points of contact), in which undertaking he is not worried. This is the simile of the lame man.

And this is the simile of the door-keeper: Just as a door-keeper does not go about examining people within and without the town asking, "Who art thou? Whence comest thou? Whither goest thou? What hast thou in thy hand?"—Such questions do not concern him.—But he examines every man that comes to the door. So the monk is not concerned with the incoming breath nor with the outgoing breath, but only with the breath that reaches the door (i.e., nostril). This is the simile of the door-keeper.

And the simile of the saw is to be understood from the beginning thus: For it has been said:—

*"The outward sign, the breathings in and out,
Are not the object of one consciousness.
Development is not attained by those
Who know not these three states.
The outward sign, the breathings in and out,
Are not the object of one consciousness.
Development is attained by those
Who know these three states.*

"How is it that these three states are not the object of one consciousness, and they are not unknown, and the mind does not waver, and effort is possible, and he accomplishes the undertaking and attains distinction? As, when a timber is placed on level ground, and a man were to cut it with a saw, the man's mindfulness is set up because of those teeth of the saw which come into contact with the timber; he does not direct his attention to those teeth which approach or recede from him as he saws the timber, nor is he unaware of those approaching or receding teeth. He puts forth effort, accomplishes what he has to undertake and attains distinct results, so the outward sign (nostril and lip) which binds (the mind to the object) is like the timber which is placed on level ground; the breathings in and out are like the teeth of the saw. And as the man's mindfulness is set up because of those teeth of the saw which come into contact with the timber, and he does not direct attention to those teeth which approach

or recede from him, yet is not unaware of those approaching or receding teeth, and he puts forth effort, accomplishes what he has to undertake and attains distinct results, [282] so the monk sits down with his mindfulness established on the nose-tip, or the upper part of the mouth as the outward sign, and does not direct his attention to the breathings which come and go, but is not unaware of them and puts forth effort, accomplishes what he has to undertake and attains distinction.

“What sort of effort is it? The body and the mind of one who is strenuously energetic are wieldy; they are the effort. And which is the undertaking? The vices of the strenuously energetic one are put away, his (wrong) thoughts are quieted; this is the undertaking. And which is the distinction? The fetters of the strenuously energetic one are put away, his latent tendencies are wholly abolished; this is the distinction. Thus these three states are not the object of one consciousness, they are not outside it, the mind does not waver, he puts forth effort, accomplishes what he has to undertake and attains distinction.

“Whoso develops well, e’er practises,
Fulfil the respiration-mindfulness,
In order due as by the Buddha taught,
Lights up the world as does the cloudless moon.”¹

This is the Simile of the Saw.

Here just the non-attention at every time the breathing comes is to be understood as the purpose. To anyone who attends to this subject of meditation, before long the after-image appears, and the focussing called the ecstasy, adorned with the remaining Jhāna-factors, is attained. And when anyone’s physical distress is quieted, owing to the cessation in due course of gross breathings which come and go since the time he has directed his attention by way of counting, both his body and mind become light as though the body would jump up into the sky. As when a body in distress sits down on a cot or bench, the cot or bench bends down and squeaks, the cover becomes folded, but when a body not in distress sits down, the cot or bench neither bends nor

¹ *Paṭisambhidā* i, 170. On this simile, cf. *Dhammapada* 173.

squeaks, nor does the cover become folded, but the cot or bench is as though filled with cotton-wool.

Why ? Because a body not in distress is light. Even so, when physical distress is quieted, owing to the cessation in due course of gross breathings which come and go since the time of directing one's attention by way of counting, [283] both body and mind become light as though the body would jump up into the sky. Upon the cessation of the gross breathings which come and go, consciousness arises with the subtle sign of the breathings as object. And when this has ceased, the sign as object becomes gradually more and more subtle. How ? As if a man were to strike a metal gong with a big iron rod and a loud sound were to be produced at the first stroke, and his consciousness were to have the gross sound for object, and when afterwards the gross sound has ceased, the object of thought is the subtle sign of sounds, and when this has ceased, the sign as object becomes gradually more and more subtle. Thus it is to be understood.

And such is the detailed account of what has been stated as "Just as when a metal gong is struck."¹ And this subject of meditation does not become clearer at every higher stage as other subjects do, but it becomes more subtle at every higher stage as it is developed, it does not become manifested. But when it is not manifested the monk should rise from his seat and go away shaking the dust off the piece of hide (on which he has been sitting). What is he to do ? He should not rise with the idea, "Shall I ask the teacher ?" or "Is the subject of meditation lost for me ?" For when he goes away with a perturbed demeanour, the subject becomes new again. Therefore, as when he was seated, he should induce it from where he was.

This is the way in which he induces it. The monk, knowing that the subject has not manifested itself, should reflect thus: "Where are these breathings ? Where are they not ? Who has them ? Who has them not ?" Then as he reflects thus he knows that they are not in one within the mother's womb, nor in those who are drowned in water, nor similarly

¹ See p. 318.

in unconscious beings, in the dead, in those who have entered into the Fourth Jhāna, in those who are capable of existing with or without form, nor in those who have entered into trance; and he should talk to himself¹ thus: "O wise one! Art thou not one who is neither within the mother's womb, nor drowned in water, nor an unconscious being, nor dead, nor has entered into the Fourth Jhāna, nor belongs to the existence of the formed or of the formless, nor is in trance? Those breathings are indeed in thee! Thou art not capable of apprehending them through weakness in understanding." Then fixing his mind by means of the original point of contact he should set up attention. And inasmuch as the breathings of a long-nosed man [284] proceed, striking the tip of the nose, while those of a short-nosed man strike the upper lip, he should fix the sign, saying, "Here they go striking this place." Because of this condition² the Blessed One has said, "*Monks, I do not declare the development of the respiration-mindfulness for one who is forgetful and unknowing.*"³ For although any subject of meditation is attained by one who is thoughtful and knowing, to one who is attentive some other subject than this is manifested. This subject of respiration-mindfulness is heavy, hard to develop, a fit subject of attention for the Buddhas, Silent Buddhas, sons of the Buddhas. It is not a small thing, nor to be practised by inferior persons. According as it is attended to, it becomes calm and subtle; therefore in it strong mindfulness and understanding are to be desired. For as in doing needle-work on a fine piece of cloth it is desirable that the needle also should be fine, and the instrument for boring the eye of the needle should be still finer, so at the time of developing this subject which is like the fine cloth, it is desirable that both mindfulness which is like the needle, and understanding which is associated with it and is like the needle-eye-boring instrument should be strong. And the monk who is endowed with the⁴ mindfulness and understanding should not look for

¹ Read *attanā va attā*.

² The *Ṭīkā* explains *atthavasam* by *hetu*.

³ *Samyutta* v, 337.

⁴ Read *Tāhi*.

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the breathings anywhere else than in the original points of contact.

As a farmer, having ploughed the field, unyoked the oxen and let them go in the direction of the grazing ground, might sit in the shade to rest himself, and those oxen of his were to hasten to enter the forest, the capable farmer, wishing to catch them and yoke them, did not roam the forest, following their tracks, but taking rope and goad went straight to their meeting-place at the ford, and might either sit or lie down. Then when the oxen, having roamed the whole day, had come down to the meeting-place at the ford, and having bathed themselves and drunk water, had come out of the water, and he would bind them with the rope, and urging them with the goad, bring them along and yoke them and resume his work, even so the monk should not look for the breathings anywhere else than at the original points of contact, and seizing the rope of mindfulness and the goad of understanding, he should place the mind on the original points of contact and set up attention. [285] And as he attends thus they manifest themselves before long like the oxen at the meeting-place at the ford. And then binding them with the rope of mindfulness and yoking them there (with attention) and urging them on with the goad of understanding he should repeatedly apply himself to the subject of meditation. As he thus applies himself the image appears before long. But this is not the same for all. It appears to some producing a soft touch like cotton-wool, silk-cotton or a breeze. So some say. This, however, is the decision of the Commentaries. Indeed the image appears to some like a star, a ball of ruby or a ball of pearl; to some it has a harsh touch like a cotton seed, or a pin made of the essence of wood; to some it is like a long string, or a wreath of flowers or a crest of smoke; to others it is like a spread-out cobweb, a film of cloud, the lotus flower, a chariot-wheel, the disc of the moon or the disc of the sun. When a number of monks are seated together reciting a Suttanta text, one of them asks, "Like what does the Suttanta appear to you?" and one answers, "To me it appears like a great mountain torrent,"

and another, "To me it is like a row of forest trees," and still another, "To me it is like a fruit-bearing tree, complete with foliage, giving cool shade." So, as one Sutta appears differently to them, owing to the difference in perception, this one subject of meditation appears differently owing to the difference in perception, for it is born of perception, originated by perception, sprung from perception. Therefore it appears differently owing to the difference in perception. Thus it is to be understood.

And here consciousness with the exhalation as object is one; consciousness with the inhalation as object is another; consciousness with the image as object is still another. For whoso possesses not these three states, his subject of meditation attains neither to ecstasy nor to access. Whoso possesses these three states, his subject of meditation attains both to access and to ecstasy. For it has been said:—

*The outward sign, the breathings in and out
Are not the object of one consciousness.
Development is not attained by those
Who know not these three states.
The outward sign, the breathings in and out,
Are not the object of one consciousness.
Development is attained by those
Who know these three states.*¹

[286] And when the after-image has made its appearance, the monk should approach the teacher and inform him thus: "To me, sir, such and such an image has appeared." The teacher should not say, "It is the image," or "It is not the image," but he should say, "Friend, it is so. Give repeated attention to it." Should he say, "It is the image," the monk might become slack. Should he say, "It is not the image," the monk might become discouraged and dejected. Therefore without saying either, he should exhort him to give attention. So say the Dīgha Reciters. But the Majjhima Reciters hold that the teacher should say, "Friend, it is the image. Attend to the subject repeatedly, good man." After

¹ See p. 323.

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this the monk should fix the mind on the image. Such is the development by way of fixing the mind since the appearance of the image. For this has been said by the Ancients:—

*The clever man, knowing the different ways
And on the after-sign establishing
His mind, to respiration binds it down.*

Thus, since the appearance of the after-image, the hindrances come to be discarded, the vices are got under, mindfulness is set up, and the mind is well fixed with access and concentration.

After this he should not attend to the image for its colour, nor reflect upon it for its characteristic. But as the king's chief queen guards the embryo of a world-monarch, and the cultivator guards the ripening corn and barley, so should he guard well the image, avoiding the abode, and so on, which are the seven unsuitable things, and serving those which are suitable. Then, after thus guarding it well and causing it to attain to growth and increase by repeated attention, he should fulfil the tenfold skill in ecstasy and strive for equality of energy. As he strives thus, the Fourth and the Fifth Jhānas are produced in the image, according to what has been said in the Earth-device.¹ And here the monk who has produced the Fourth and Fifth Jhānas, and who wishes to increase the subject of meditation by means of noting and turning away and attain to purification,² should practise that Jhāna in five ways,³ until he has mastered it and, determining mind and matter, set up insight. How? Rising from his attainment he [287] discerns both the sentient body which is the source of the breathings, and the mind. For, as when the blacksmith's bellows are blown, the wind is set in motion on account of the bellows and the corresponding effort of the man, so on account of the body⁴ and mind the breath is set in motion. After this he determines the breathings and the

¹ See p. 147 f.

² See p. 319.

³ By means of adverting, entering upon, making up the mind, emerging, reflection.

⁴ Read *kāyañca*.

body as matter, and the mind and states associated with it as non-matter.

This is an abstract. The determination of mind and matter in full will be set forth later on. Having determined mind and matter thus, he searches for their cause, and not finding it, he gets over any doubt concerning the procedure of mind and matter in the three divisions of time. Free from doubt he puts forward the three characteristics by contemplating the aggregates in groups, puts away the ten defilements of insight such as illumination,¹ which arise previous to the discernment of the rise and fall of states, determines the Progress-knowledge which is without the defilements to be the Path, arrives at the discernment of the break-up of states after forsaking the idea of their origination, and being disgusted with, detached from, released from all conditioned things which appear to be perishable through his discernment of their ceaseless break-up, reaches the Four Noble Paths in due course, and being established in the fruition of Saintship, he reaches the end of reflective knowledge of the nineteen various kinds, and becomes a fit person to receive the highest gifts from the world of men and of the spirits.

Thus far is ended the development of concentration in respiration-mindfulness, beginning with counting and ending in viewing. This is the elucidation of the first tetrad in all respects.

Now since there is no separate system of developing the subject of meditation in the other three tetrads,² this meaning is to be understood through word-by-word explanation. (v) "*Experiencing rapture*" means, making an experience of rapture, making it plain (to the mind) he trains himself, "I shall breathe out, I shall breathe in."

Therein, rapture is experienced in two ways, through the object and through non-confusion. How is rapture experienced through the object? He enters into the two Jhānas

¹ The ten are: *obhāsa, nāṇam, pīti, passaddhi, sukham, adhimokkha, paggaha, upekkhā, upatthānam, nikanti*—illumination, knowledge, rapture, tranquillity, bliss, resolve, grasp, indifference, appearance, desire.

² See p. 305.

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in which rapture is present. Owing to his attainment of Jhāna, the moment he has entered into it, he experiences rapture when he experiences the object. How is it experienced through non-confusion? He enters into those two Jhānas in which rapture is present, and emerging therefrom [288] contemplates the rapture associated with the Jhāna as destructible and perishable. By his penetration into its characteristics at the moment of insight, he experiences rapture through non-confusion. For this has been said in the Paṭisambhidā¹: “*By breathing out a long breath, mindfulness is set up in one who knows the unwavering collectedness of mind; by that mindfulness, by that knowledge is rapture experienced. By breathing in a long breath . . . By breathing out a short breath . . . By breathing in a short breath . . . By breathing in and out while experiencing the whole body . . . By breathing in while calming the body-complex, mindfulness is set up in one who knows the unwavering collectedness of mind; by that mindfulness, by that knowledge is rapture experienced. Rapture is experienced by one who adverts, who knows, who sees, who considers, who makes up his mind, who is possessed by faith, who puts forth effort, who sets up mindfulness, who concentrates his mind, who knows through understanding, who has a higher knowledge of what is to be known through higher knowledge, who comprehends what is to be comprehended, who puts away what is to be put away, who develops what is to be developed, who realizes what is to be realized. Thus is rapture experienced.*”²

The remaining terms³ are to be understood as to their meaning in the same way. But this is distinctive here: (vi) “*Experiencing happiness*” is to be understood by means of the Three Jhānas, (vii) “*experiencing the mind-complex*” by means of the Four Jhānas. “Mind-complex” refers to the two aggregates: feeling and (understanding). In order to

¹ i, 187.

² This quotation as far as the words “who makes up his mind” shows that rapture is experienced through the object. The last five clauses show that it is experienced through non-confusion. The five clauses beginning with “who is possessed by faith” show that it is experienced through both the object and non-confusion.

³ Nos. (vi), (vii), (viii) of p. 305.

show the object¹ of insight by the expression “experiencing happiness,” it is said in the Paṭisambhidā: “*Happiness is of two kinds: bodily and mental happiness.*”² (viii) “*Calming the mind-complex*” means calming the gross mind-complex, causing it to cease; and is to be understood in detail as in the body-complex. And in the term rapture here feeling is stated under the head of rapture; under the term happiness it is stated in its visible form; in the two phrases where “mind-complex” occurs, feeling is stated as being associated with perception from the expression, “Perception and feeling are mental coefficients. These states are bound up with mind, complexes of mind.” [289] Thus by way of the discernment of feeling is this tetrad spoken. So it is to be understood. In the third tetrad also³ (ix) “*experiencing the mind*” is to be understood by means of the Four Jhānas. (x) “*Gladdening the mind*” means, heartening, rejoicing, pleasing, delighting the mind. He trains himself, “I shall breathe out, I shall breathe in.” Herein one is gladdened in two ways: through concentration and through insight. How is one gladdened through concentration? He enters into the two Jhānas which are possessed of rapture. The moment he has attained to it, he pleases, rejoices, the mind with the associated rapture. How is one gladdened through insight? He enters into the two Jhānas which are possessed of rapture, and emerging therefrom contemplates the rapture associated with the Jhāna as destructible and perishable. Thus at the moment of insight he makes rapture associated with the Jhāna the object of thought and pleases, rejoices the mind. So practising he is spoken of thus: “Gladdening the mind he trains himself: I shall breathe out, I shall breathe in.”

(xi) “*Concentrating the mind*” means putting down the mind well, placing it well on the object by means of the First Jhāna, and so on. Or, as he, entering into those Jhānas and rising therefrom, sees the mind associated with the Jhāna as destructible and perishable, there is a momentary collectedness of mind at the time of insight due to penetration of charac-

¹ *Bhūmi*, lit. “plane.”

² i, 188.

³ Nos. (ix)-(xii) of p. 305.

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teristics. Putting down the mind well, placing it well in the object by means of momentary collectedness of mind which has arisen thus, he is spoken of thus: "Composing the mind he trains himself: I shall breathe out, I shall breathe in."

(xii) "*Releasing the mind*" means setting free the mind, releasing it from the hindrances by means of the First Jhāna, from applied and sustained thinking by means of the Second Jhāna, from rapture by means of the Third, from happiness and pain by means of the Fourth. Or entering into those Jhānas and rising therefrom he contemplates the mind associated with the Jhāna as destructible and perishable. He breathes out and breathes in, setting the mind free, releasing it at the moment of insight from the perception of permanence by means of the discernment of impermanence, from the perception of happiness by means of the discernment of pain, from the perception of self by means of the discernment of selflessness, from delight by means of the discernment of disgust, from passion by means of the discernment of dispassion, from origination by means of the discernment of cessation, from clinging by means of the discernment of renunciation; hence he is spoken of thus: "Releasing [290] the mind he trains himself: I shall breathe out, I shall breathe in." Thus this tetrad is stated by means of discernment of the mind. So it is to be understood.

And in the fourth tetrad,¹ in the phrase (xiii) "*discerning the impermanent*," first the impermanent should be understood, impermanence should be understood, the discernment of the impermanent should be understood, the discernment of the impermanent should be understood. Here, "impermanent" are the Five Aggregates. Wherefore? Because of their rising, falling and changing.² "Impermanence" is just their rise, fall and change. Or it is the coming-to-be, and the being no more. The meaning is that things that are in process of becoming do not retain that quality but break up in momentary dissolution.³ "Discernment of the impermanent" is dis-

¹ Nos. (xiii)-(xvi) of p. 306.

² Read °aññathattabhāvā.

³ The punctuation of the text is faulty.

cerning that material forms, and so on, are impermanent owing to that impermanence. "Discerner of the impermanent" is one endowed with that discernment. Therefore such an one in breathing out and breathing in, is to be understood here thus: "Discerning the impermanent he trains himself: I shall breathe in, I shall breathe out."

(xiv) "*Discerning dispassion*"—here there are two kinds of dispassion: dispassion as destruction, and dispassion as the absolute. Of these, dispassion as destruction is the momentary¹ break-up of the complexes. Absolute dispassion is Nibbāna. The discernment of dispassion is the insight and the Path which proceed by way of seeing both. Being endowed with that twofold discernment, in breathing out and breathing in, he is to be understood thus: "Discerning dispassion he trains himself: I shall breathe out, I shall breathe in."

And the same with the expression (xv) "*discerning cessation*."

In the expression, (xvi) "*discerning renunciation*," renunciation is of two kinds: renunciation as giving up, and renunciation as leaping forth. Renunciation itself is the discernment: discernment of renunciation, a name for the insight-paths. For insight by means of partial discarding² gives up the vices together with the accumulating forces of the aggregates. By seeing the faults of conditioned things it is inclined towards, and leaps into, the opposite, Nibbāna. Thus it is called renunciation, both as giving up and as leaping forth. The path by means of extirpation gives up the vices together with the accumulating forces of the aggregates, and by reason of being the object, leaps into Nibbāna. Thus it is called renunciation both as giving up and as leaping forth. And both of them are called discernment from reviewing the previous knowledges. [291] Being endowed with that twofold discernment of renunciation, in breathing out and breathing in, he is to be understood thus: "Discerning renunciation he trains himself: I shall breathe out, I shall breathe in."

¹ Read *khaṇabhaṅgo*.

² I.e. a part at a time, the idea of permanence being discarded by discernment of impermanence, and so on.

This fourth tetrad is stated by way of the bare insight; the three preceding ones by way of calm and insight. Thus by way of the four tetrads is the development of respiration-mindfulness with its sixteen bases to be understood.¹

And this respiration-mindfulness with its sixteen bases is of much fruit, and greatly beneficial. From the statement, "*Monks, this concentration on respiration-mindfulness being developed and repeated, is tranquil and exalted,*"² that it is greatly beneficial is to be understood by way of its tranquillity and so on, and also of its ability to cut off evil thoughts. For, owing to its tranquillity, exaltedness, unadulteratedness, happiness of life, this concentration destroys the wanderings here and there of the mind, due to harmful, evil thoughts, and brings it towards respiration as the object. Hence is it said: "*Respiration-mindfulness is to be developed to the end that it may cut off evil thoughts.*"³

By being the root in the fulfilment of knowledge and emancipation⁴ also, it is to be understood that it is greatly beneficial. For this has been said by the Blessed One: "*Respiration-mindfulness, monks, being developed and repeated, fulfils the Four Bases of Mindfulness. The Four Bases of Mindfulness being developed and repeated, fulfil the Seven Factors of Wisdom. The Seven Factors of Wisdom being developed and repeated, fulfil Knowledge and Emancipation.*"⁵

That it is greatly beneficial is also to be understood from its making known the final breathings. For this has been said by the Blessed One: "*Rāhula, when the respiration-mindfulness is thus developed, thus repeated, those breathings which are final are known when they cease, they do not cease unknown.*"⁶ Therein, three are the last to cease: last in existence, last in Jhāna, last in passing away. For, among existences the breathings occur in the existence of sense, not

¹ In the text, footnotes 4 of p. 287, 4 and 5 of p. 288, 1 and 3 of p. 289, 1, 3 and 4 of p. 290, 1 of p. 291, should refer to the extract on pp. 266-267 (translation p. 305), as the terms commented on are taken out of the extract and not out of the *Paṭisambhīdā*, although they occur in it.

² *Samyutta* v, 321.

³ *Aṅguttara* iv, 353.

⁴ I.e. the Path and the fruition.

⁵ *Majjhima* iii, 82.

⁶ *Ibid.*, i, 425.

in the existences of form and the formless, therefore are they last in existence. Among the Jhānas they occur in the first three Jhānas, not in the Fourth, therefore they are last in Jhāna. Those that arise [292] with the sixteenth consciousness preceding decease-consciousness, cease together with the decease-consciousness, and are called the last in passing away. These last are intended here. They are evident to the monk who is devoted to this subject of meditation¹ because he has well apprehended respiration as the object. Their appearance also is evident to him who adverts to it at the moment of the appearance of the sixteenth consciousness preceding decease-consciousness. Their duration also is evident to him who adverts to it. And their break-up is evident to him who adverts to it.

A monk who has attained to saintship after developing any other subject of meditation than this, may be able or not to limit his life-term. But the monk who has attained to saintship after developing respiration-mindfulness with its sixteen bases, is able to limit his life-term. He knows: "For so long and no further, will my life-term now go on," performs in his own way all functions such as looking after the body, wearing the inner garment and the outer dress, and closes his eyes like Tissa the Elder of Koṭapabbata Monastery, Mahātissa the Elder of Makākarañña Monastery, Piṇḍapātika-tissa the Elder in the kingdom of Devaputta, and the two brothers who were Elders of Cittalapabbata Monastery.

Here is the setting forth of one story. They say that one of the two brothers, the Elders having expounded the Pātimokkha on the full-moon holy day, went with a gathering of monks to his own dwelling-place and stood on the terrace-walk. Looking at the moonlight he considered the term of his life and said to the assembly of monks: "In what position have you seen monks entering Parinibbāna?" Some of them said: "We have seen them entering Parinibbāna seated in their seats." Others said: "We have seen them seated

¹ *Tīkā* and *Sāratthadīpanī* read: *Ime kira imaṃ kammaṭṭhānaṃ anuyuttassa bhikkhuno pākāṭā.*

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cross-legged in the sky.” The Elder replied: “I will show you an entering Parinibbāna while walking to and fro on the terrace now.” He then drew a line across on the terrace-walk and said: “From this end of the terrace to the other end will I go, and on turning back I will enter Parinibbāna as soon as I reach the line,” came down the terrace, went to the other side and on turning back he died the moment he stepped on the line with one foot.

[293] Therefore the wise one always should apply
 With zeal to respiration-mindfulness,
 Which brings such manifold advantages.

This is the substance of the detailed discourse on respiration-mindfulness.

X.—*Peace-recollection.*

He who wishes to develop peace-recollection shown immediately after respiration-mindfulness, in seclusion and solitude should call to mind the attributes of Nibbāna termed the calming of all ills thus: “*Monks, in so far as there are states conditioned or unconditioned, dispassion among them is held to be the best, namely: that which crushes out pride, quenches thirst, roots up attachment, cuts off the round of births, which is the extinction of, fading of, cessation of, craving,—Nibbāna.*”¹

In that text “in so far” means, to such an extent. “States” are nature’s own.² “Conditioned or unconditioned” means, brought about by accumulating, collective causes. “Dispassion among them is held to be the best” means, among those conditioned and unconditioned states dispassion is held to be the best; highest, excellent is the meaning.

And here “dispassion” is not the mere absence of lust, but is to be taken to be that unconditioned state which gets the epithets “crushing out pride, and so on,” in the statement, “namely, that which crushes out pride . . . Nibbāna.” Because all pride such as self-conceit, pride of manhood on

¹ *Āṅguttara* ii, 34.

² *Sabbhāvā* (*svabhāvā*).

arriving at this state, becomes free from pride, void of pride, and perishes, therefore is it said to crush out pride. And because all sensual thirst on arriving at this state disappears, vanishes, therefore is it said to quench thirst. And because attachment to the five sensual pleasures, on arriving at this state, is uprooted, therefore is it said to root up attachment. And because, on arriving at this state, the round of the three planes of existence is cut off, therefore is it said to cut off the round of births. And because on arriving at this state, craving goes to extinction,¹ fades out, ceases, therefore is it spoken of as the extinction of, fading out, cessation of, craving. And because it has gone out from, escaped from, is dissociated from, craving which goes under the name of *vāna* owing to its tying, binding, stitching up in a series of existences the four sources of life, the five destinies, the seven conscious durations and the nine sentient abodes, therefore is it called Nibbāna. [294] Thus is peace which is termed Nibbāna to be called to mind by virtue of its attributes such as the crushing out of pride. It is also to be called to mind by virtue of whatever other attributes of peace have been declared by the Blessed One in such Suttas as: "*Monks, I will teach you the unconditioned . . . and the Truth, and the other shore, and what is very difficult to see, and the ageless, and the permanent, and that which is without hindrance, and the deathless, and the auspicious, and the secure, and what has not been before, and what is without calamity, and what is without suffering, and the pure, and the Island, and the shelter, and the refuge will I teach you, monks.*"²

As he thus calls to mind peace by virtue of the attributes of crushing out pride and so on, and as the hindrances are discarded in the manner mentioned in the Buddha-recollection, and so on, "*At that time his mind is not assailed by lust . . . nor by hate . . . nor by delusion. His mind at that time is upright with reference to peace,*"³ the factors of Jhāna arise in one moment. But owing to the profundity of the attributes of peace, and the intentness with which he recalls the attri-

¹ Read *tanhā khayam*.

² *Samyutta* iv, 362, 369.

³ *Anguttara* v, 329.

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butes of the various sorts, the Jhāna without reaching ecstasy attains to access. By virtue of the recalling the attributes of peace, the Jhāna goes under the name of Peace-recollection.

Like the six recollections it is fulfilled by the noble disciple. It should be attended to, however, by the average man who inclines towards peace. For through information the mind is well-disposed towards peace. And the monk who is devoted to this peace-recollection, sleeps happily, wakes up happy, is calm in faculties, calm in mind, endowed with a sense of shame and a dread of blame, is faithful, noble in intention, and is revered and respected by his brother-monks. Though he may penetrate no farther, he is bound for a happy course.

Therefore indeed the wise man should with zeal
Develop mindfulness on peace sublime,
Which brings such manifold advantages.

Thus is ended the eighth chapter called the Exposition of the Recollections as subjects of meditation in the section of the development of concentration in the Path of Purity, composed for the purpose of gladdening good folk.

EXPOSITION OF THE DIVINE STATES

THE student who wishes to begin with the development of the Four Divine States: love, pity, sympathy, even-mindedness, which are set forth immediately after the subjects of meditation on the recollections, should first, having cut off the impediments, taken up the subject of meditation, finished his meal and driven away drowsiness due to eating, sit comfortably on a seat well arranged in a secluded spot and think on the evils of hate and the advantages of forbearance. Why? Verily by means of this practice hate is to be put away, forbearance is to be acquired. But he is not able to put away any unseen evil or to acquire any unknown advantage; therefore the evils of hate should be considered through such Suttas as: "*Friend, a man who is overcome by hate and whose mind is assailed by hate kills beings.*" The advantages of forbearance are to be considered through such expressions as:—

"*The Buddhas declare forbearance is the highest, patience to be the highest Nibbāna*"¹;

"*Him I call a brahmin who is strong in forbearance, who makes an army of it*"²;

"*Nothing forbearance doth excel.*"³

The development of love should then begin, so that the mind may be separated from hate, the evils of which have been seen, and be joined to forbearance, the advantages of which are known. And from the outset the beginner should know the different kinds of beings thus: "Love for *these* beings should not first be developed; [296] love for *those* beings should not be developed at all."⁴ Verily this (sort of) love should not be

¹ *Dhammapada*, verse 184.

³ *Kindred Sayings* i, 290.

² *Ibid.* 399.

⁴ Follow the footnote.

developed at first towards these four:—beings one does not hold dear, very dear friends, neutral beings, enemies. It should not be developed specifically towards those of the opposite sex, and not at all towards the dead. Why should it not be developed first towards beings one does not hold dear, and so on? By holding an unloved person dear one gets tired; by being indifferent towards a very dear friend, one gets tired, for should the dear friend experience the slightest pain, one feels disposed to weep. By showing respect and love towards a neutral person, one gets tired. Anger arises in him who thinks of his enemy. Therefore love should not be developed first towards the unloved ones, and so on. Lust arises in him who develops it specifically towards a person of the opposite sex. Once a certain minister's son asked the Elder Kulūpaka, "Sir, towards whom is love to be developed?" The Elder said: "Towards a person one holds dear." The minister's son had a dear wife. And he, developing love towards her, kept banging the wall the whole night. Therefore love should not be developed specifically towards the opposite sex. Developing love towards the dead, one reaches neither ecstasy nor access. Once a young monk began to stir up love towards his teacher. Love would not come. So he went to the Elder and said, "Sir, I have been practising the Jhāna-attainment of love but I cannot enter into it. What may be the reason?" The Elder said, "Look, friend, for the outward sign."¹ And the monk, looking for it, knew that the teacher was dead, and directing his love towards another Elder, entered upon the attainment. Therefore love should not be developed for the dead.

Love should first of all be developed for oneself time and again thus: "May I be well, free from misery," or "May I keep myself without enmity, without ill-will, untroubled, well!" This being so, does it not contradict what is said in the Vibhaṅga²: "*And how, monks, does a monk live suffusing one quarter of the globe with a heart full of love? Just as on seeing a dear charming person one would fall in love, so he suffuses all beings with love*"; what is said in the Paṭisambhidā³: "*In*

¹ I.e. "See if he is alive."

² Page 272.

³ ii, 130.

which five ways is the emancipated heart of love a suffusing unspecifically? May all beings be without enmity, without ill-will, untroubled; may they keep the self well. May all living things, all [297] creatures, all persons, all those who are included in a personality, be without enmity, without ill-will, untroubled; may they keep the self well!" and so on; and what is said in the Mettā Sutta¹:—

*"May all beings be well and safe,
May they be well in heart!"*

and so on, seeing that in these passages love is not developed towards oneself?

There is no contradiction. How is that? Because those passages are spoken by way of ecstasy; the statement here is made by way of making oneself the witness. For even though one develop love for oneself for a hundred years, a thousand years, in this way: "May I be well!" and so on, he will not attain to ecstasy. When he who cultivates the wish, "May I be well!" appeals to himself as testimony that "as I wish to be happy, have a distaste for misery, wish to live, do not wish to die, so other beings also wish for the same," then a wish arises in him that they also may enjoy blessings and happiness. The way also has been shown by the Blessed One in the words:—

*"The whole wide world we traverse with our thought,
And nothing find to man more dear than soul.
Since aye so dear the soul to others is,
Let the soul-lover harm no other man."*²

Therefore he should diffuse first himself with love, and immediately afterwards, to the end that it may arise easily, call to mind affectionate expressions and other causes of love and tender feeling, used by one who is dear, affectionate, and respected by him, and the virtue, learning and other causes of reverence possessed by such an one, be he his teacher or one like his teacher, his preceptor or one like his preceptor, and develop love in this way: "May this good man be well,

¹ *Khuddakapāṭha* ix.

² *Kindred Sayings* i, 102; and Note 2, p. 101.

free from misery !” Verily in the case of such a person ecstasy is fulfilled.

The monk, however, who, not contented with such fulfilment, and not deriving joy therefrom, wishes to abolish the dividing line,¹ should immediately develop love for a very dear person, after him for an indifferent person, after him for an enemy. And in doing so, in each compartment he should make the heart tender and wieldy, and immediately afterwards induce Jhāna.² He who has no enemy, or who, out of his gentlemanly nature does not even entertain inimical thoughts of another who may have done him harm, should not have this evil intention: “On this neutral person my heart of love has grown tender. Now I will regard him as an enemy.”³ [298] But whoso has enemies, it is concerning him that it was said that love should be developed towards an enemy immediately after a neutral person. If, while he is directing his mind towards his enemy, he recalls the offences that have been committed against himself and hatred arises in him, he should dispel it by repeatedly dwelling with love on that one, among the previous persons, in regard to whom he has over and over again entered into, and emerged from, love. If in spite of his efforts it does not vanish, then he should strive repeatedly to put it away by recalling the admonitions of the parable of the Saw, and others, reproving himself on this wise: “Ho ! thou man of anger, has not the Blessed One uttered these sayings: ‘*Monks, were spies and thieves with a double-handled saw to cut the various limbs of a man, and he were to be angry in mind thereat, he on that account would not be a follower of my religion*’⁴;

“ ‘Worse of the two is he who, when reviled,
Reviles again. Who doth not, when reviled,

¹ That marks off the four compartments: himself, a dear love, an indifferent person, an enemy.

² *Upasamharitabbam*, explained by the *Tikā* as *jhānacittam upane-tabbam*.

³ That is: he must not turn a neutral person on whom he has been exercising love into an enemy because of the statement that he should develop love towards an enemy immediately after a neutral person.

⁴ *Majjhima* i, 129.

*Revile again, a twofold victory wins.
Both of the other and himself he seeks
The good ; for he the other's angry mood
Doth understand and groweth calm and still.*¹

"Monks, these seven states, pleasing to the enemy, caused by the enemy, come to the angry man or woman. Which are the seven?

"Monks, here an enemy wishes this of an enemy: 'Would that he were ugly!' What is the reason? An enemy, monks, takes no delight in the physical beauty of an enemy. Though a man who is angry, overcome by anger, a slave to anger, may have washed himself well, anointed himself well, dressed his hair and beard, put on white garments, yet he is ugly, being overcome by anger. This is the first state pleasing to the enemy, caused by the enemy, which comes to the angry man or woman.

"And again, monks, an enemy wishes this of an enemy: 'Would that he were suffering pain! . . . that he had not abundant wealth . . . that he were not wealthy . . . that he were not famous . . . that he had no friends . . . [299] that on the dissolution of the body after death he might not reach the happy bourne, the bright world!' What is the reason? An enemy, monks, takes no delight in the happy faring of an enemy. This man who is angry, overcome by anger, a slave to anger, misconducts himself in deed, misconducts himself in word, in thought. Having misconducted himself in deed, word, and thought, he, being overcome by anger, on the dissolution of the body after death comes to a state of woe, an evil destiny, a place of suffering, hell.² 'Just as a cremation-firebrand, monks, lit at both ends and smeared with dung in the middle does not serve the purpose of fire-wood either in the village or in the forest . . . so in the same way I declare this person to be.'³ Thou, now, in thus getting angry wilt not be following the Blessed One's religion. In requiting anger thou art worse than the angry man and wilt not win the battle hard to win. Thou wilt only bring upon thyself those hostile states. And thou wilt be like the cremation-firebrand." If, as he strives and makes effort thus, the hatred subsides, well and good. If not,

¹ *Kindred Sayings* i, 285. ² *Anguttara* iv, 94-6. ³ *Ibid.* ii, 95.

then he should recall any calm and pure state which, when brought to mind, brings composure and suppresses the hatred.

Verily a certain man in behaviour is calm. His calmness is noticed by everyone, as he discharges many of his duties, large and small. But he is not calm in his behaviour in speech and thought. These being disregarded, the calmness of his bodily behaviour only should be recollected. Another man is calm in his behaviour in speech, which is noticed by everyone. For by nature he is apt in welcoming, friendly, sweet in speech, congenial, of a frank countenance, ready at greetings, recites the Law in a sweet voice, preaches a sermon with full terms and expressions. But he is not calm in bodily and mental behaviour. These being disregarded, only the calmness of his speech-behaviour should be recollected. Another man is calm in mental behaviour, which is manifest to all in the way he salutes the shrine, and in other acts. For he whose mind is not calm salutes the shrine or the Tree of Knowledge or the Elders without showing respect, [300] or he sits down wavering in mind, or dozes off in the pavilion where the Doctrine is preached. On the other hand, he who is calm in mind salutes them in faith and with respect, he listens to the Law with attentive ears, making it his own, and working peace of mind by deed and word. Thus to some only the mental behaviour is calm, the behaviour in body and in speech is not calm; (here) the former should be recollected, the latter being disregarded. When any one of these three states in a person is disturbed, that person is to be pitied: "This one now walks about in the world of men; but when a few days have passed, he will fill the eight great hells, the sixteen Ussada hells." For through pity hatred subsides. Another man is calm in all three states; one should recollect whichever of them one wishes. For toward such an one the development of love is not difficult. And the *Āghāta-paṭivinaya Sutta*¹ in the fifth Nipāta should be expanded so as to make this meaning clear: "*Friend, five are the ways of removing hatred by which one ought entirely to remove the hatred that has arisen in a monk.*"

¹ *Āṅguttara* iii, 185.

If in spite of his efforts hatred still arises, then he should reprove himself thus:—

“ If in his sphere thy foe lays pain on thee,
 Why dost thou wish to suffer in thy mind
 Outside his sphere¹ ? Thou canst give up thy kith
 And kin who have done thee great services,
 With tearful face. Why canst thou not forsake
 Thine anger-foe that has done thee much harm ?
 Thou play'st with anger that uprooteth precepts
 That thou hast kept. Is there a fool like thee ?
 Thou waxest wroth because someone has done
 Thee harm. Then couldst thou do unto thyself
 The selfsame thing ? Someone wishing to rouse
 Thy anger does thee some unpleasant thing.
 Fulfillest thou his joy by waxing wroth ?
 Angry, thou mayest cause him harm or not;
 But on thyself thou now inflicteth pain
 That comes of anger. If thy enemies
 Pursue the unprofitable path of wrath,
 Why dost thou imitate their angry deeds ?
 Cut off that hate by which thy foe has done
 Thee harm. Why frettest thou where no occasion is ?
 [301] Because at every moment states break up,
 Those aggregates which caused thee harm have ceased.
 With which of these art thou in anger now ?
 When on someone a man inflicteth pain,
 No one gets pain beside the sufferer.
 Thou art thyself the cause of pain. Then why
 Wouldst thou get angry with another man ?”

If in spite of his self-admonition his hatred does not subside, he should ponder the fact of another man's deeds as well as his own. And he should ponder thus² concerning himself: “ Man, what wilt thou do getting angry with another man ? Will not this angry deed which is the origin of hate lead to thy harm ? Thou hast, verily, thine own deeds, thou art the heir of (thy) deeds, originated by deeds, akin to (thy) deeds;

¹ Read *tassāvisaye* for *tassā visaye*.

² Read *evam* for *ekam*.

thy deeds are thy fountain-head.¹ Thou wilt be the heir of whatever deeds thou dost. And these deeds of thine are not capable of bringing about Buddha-knowledge, Pacceka-knowledge, discipleship, or any of the attainments such as those of the Brahmā, the Sakka, the universal monarch, or a local king; but it will lead thee away from the religion to the state of one who eats scraps and other such (fate), or to suffer special kinds of misery in the hells. Thou who dost such deeds art like a man who seizes with both hands glowing live coals or dung in order to strike another man therewith, but who first burns and befouls himself." Having thus pondered the fact that he has his own deeds,² he should ponder that another man also has his own deeds. "And what will he also do by getting angry with thee? Will not his anger lead to his harm? He has verily his own deeds, he is heir, matrix, kinsman, and so on, to them. He will be the heir of whatever deeds he does. And these deeds of his are not capable of bringing him any success as aforesaid. He who does such deeds is like a man who facing the wind wishes to throw dust at another man but only throws it on himself."

For this has been uttered by the Blessed One:—

"Whoso doth wrong the man that hath no guile:—

The pure in heart, and from all error free—

[302] *On him, poor fool, his wicked act recoils,*

Like fine dust that is thrown against the wind."³

If, in spite of his pondering the fact that each man has his very own deeds, his hatred does not subside, he should then recall the virtues of the Teacher's former conduct. This is how he should do it: "Monk, is it not a fact that before the Enlightenment the Teacher, while he was still fulfilling, as the unenlightened Buddha-to-be, the Perfections for four incalculable periods and a hundred thousand cycles, was not offended with his murderous enemies in various places? As, for instance, in the *Silavajātaka*⁴ he did not allow his ministers

¹ *Majjhima* iii, 203.

² Read *kammassakaṭaṃ*.

³ *Kindred Sayings* i, 20; *Dhammapada* 125.

⁴ *Jātaka* i, 261; *tr.* i, 128.

to touch even a weapon, ministers who rose to suppress the rival king who had seized the kingdom three hundred *yojanas* in extent, and who had been brought by a bad minister who had misconducted himself with the queen. Again, when he was buried up to the neck in the charnel-field with his thousand companions, he did not even get offended at heart, but having wrought a man's work, when jackals came scraping out the earth to devour corpses, and having won back life, ascended to his magnificent chamber by the power of a yakkha, and seeing his enemy lying on the state couch, did not get angry but made a mutual oath, and placing him in the position of a friend, said:—

*"A man should hope, the wise should not disgusted be ;
Myself I see, look you :—e'en as I wished it came about."*

In the *Khantivādi Jātaka*¹ the monk, on being questioned by the foolish king of Kāsi as to the doctrine he was preaching, said, "The doctrine of forbearance," and showed no anger even when he was beaten with whips of thorns, and his hands and feet were cut off. That an aged man who had embraced monkhood should show such patience is not wonderful. But in the *Cūladhammapāla-Jātaka*,² it is a child lying on its back:—

*"Thou, Dhammapāla, wert by right of birth
The lord of earth :
Thy arms, once bathed in oil of sandal-wood,
Lie steeped in blood.
My fitful breath, alas ! is choked with sighs
And broken cries."*

With the mother thus wailing, the father Mahāpatāpa was causing his two hands and two feet, tender as bamboo-shoots, to be lopped off; [303] and not content therewith he gave an order for his head to be cut off. Dhammapāla established equality of mind firmly thus: "Now is the time to check thy mind, friend Dhammapāla,³ keep thou an even mind towards these four: the father who orders the cutting off of

¹ *Jātaka* iii, 39.

² *Ibid.* iii, 178; *tr.* iii, 120.

³ Read *ambho Dhammapāla !*

thy head, the men who are cutting off thy head, the mother who is wailing, and thyself," and he did not even get offended.

This, however, is not yet wonderful, that a human should have acted so. For even a lower animal, an elephant called Chaddanta,¹ though pierced in the navel with a poisoned arrow, was not, in the face of such pain, offended with the hunter. As it has been said:—

*"The beast with mighty shaft laid low,
Unruffled still, addressed his foe :
'What object, friend, in slaying me,
And pray, who instigated thee?'"*²

And when it was replied, "Sir, the chief queen of the king of Kāsi has sent me to get thy tusks," the elephant by way of fulfilling her wishes, cut off his beautiful and lovely tusks which were resplendent with the six kinds of rays.

When, as the king of the monkeys,³ he had saved a man from a mountain chasm, the man thinking:—

*"Monkeys and such like deer are good to eat ;
What if I kill him and my hunger cheat ?
The beast, if slain, would furnish savoury meat.*

*"When sated, here no longer will I stay,
But well provisioned for full many a day,
Out from the forest I will find a way,"*

lifted up a stone and broke the monkey's head. With eyes full of tears the monkey looked at the man and said:—

*"God bless thee, act not thus, I pray, good sir,
For otherwise thy fate, I dare aver,
Will long all others from such deeds deter" ;*

and without being offended with the man or thinking of his own pain, took him to a place of safety.

¹ I.e. "with tusks emitting six kinds of rays," not "having six tusks."

² *Jātaka* v, 36; *tr.* v, 28.

³ *Ibid.* v, 67; *tr.* v, 40. The reference in the Pali text to *Jāt.* iii, 369, is an oversight due to the two *Jātakas* having the same title, "Mahākapi."

As Bhūridatta,¹ king of the serpents he, having observed the sacred duties [304] was lying down on an ant-hill. He did not get angry with the Brahmin when his whole body was sprinkled with a drug like the world-destroying fire, or even when, thrown into a basket, he was carried about the whole of Jambudīpa and made to dance. As it has been said:—

*“Though Ālampāna throw me in his crate
And pound me with his hand most grievously,
I show no wrath lest I my virtue wreck.”*

Again as Champeyya,² the cobra-king, on being ill-treated by the snake-charmer, he was not offended. As it has been said:—

*“Then me, the while I kept the holy vows
According to the Law, a juggler caught
And at the royal gate made sport with me.
Whate’er the colour present in his mind,
Whether ’twas indigo, yellow, or red,
According to the shifting of his thoughts,
Even of hue resembling I became.*

*“I who could make the dry land water, make
The water dry land, should I let my wrath
Arise, could in an instant blast to ashes—
If I, my heart controlled, give up, I fall
Away from virtue, and by such a fall
The highest good is ne’er accomplished.”*

Again, as Saṅkhaṇḍa, the cobra-king,³ when sixteen ruffians had pierced him in eight places with sharp spears, inserted thorny creepers through the open spear-wounds, lifted him up with a rope passed firmly through the nose, and were carrying him with a pole, he experienced great pain from his body being dragged along the surface of the ground. Though he had the power to turn the ruffians, the whole lot of them into ashes, were he but to look at them in anger, he opening his eyes did not show the slightest sign of offence. As it has been said:—

¹ *Jātaka* vi, 157 f.

² *Ibid.* iv, 454.

³ *Ibid.* v, 161; *tr.* v, 90.

“ *Two times each moon I kept a holy day;
 ’Twas then, Alāra, that there crossed my way
 Twice eight lewd fellows, bearing in their hand
 A rope and knotted noose of finest strand.
 The ruffians pierced my nose, and through the slit
 Passing the cord, dragged me along by it.
 Such pain I had to bear—ah ! cruel fate—
 For holding holy days inviolate.*”

[305] Not merely these, but other various wondrous acts also the Teacher did in the Mātuposaka¹ and other Jātakas. Now it is not at all fitting, not at all proper that thou shouldst harbour a heart of hatred, seeing that thou hast acknowledged as thy Teacher the Blessed One who has attained to omniscience and who possesses such qualities of patience as are not possessed by anyone in the world of men and in the world of devas.

If, in spite of such reflections on the qualities of the Teacher's former conduct, his hatred does not subside, since he has been so long a slave to the vices, he should then consider the Suttas on the repeated round of births, wherein it is said: “ *Monks, it is not easy to find a being who has not been a mother, a father, a brother, a sister, a son, or a daughter.*” Therefore the person should be considered thus:—“ This, they say, was formerly my mother, who for ten months carried me in her womb, removed my urine, excrement, saliva, snot and so on without loathing, as if they were yellow sandal-wood, hid me in her bosom,² carried me on her hip and brought me up. He who was my father went to trade by goat-tracks, by paths rough with stakes, and for my sake risked his life; who went to war where the battle was in array on both sides; who went out in his boat on the high sea, and did other difficult deeds; who amassed wealth in various ways with the object of bringing up children, and so brought me up. And those also who were my brother, sister, son, daughter, did such and such service to me. Therefore it does not behove me to bear ill feeling against them.”

If he is still unable to pacify his heart, then he should reflect on the blessings of love: “ My good recluse ! Has not the

¹ *Jātaka* iv, 90.

² Read *urena chādenti*.

Blessed One spoken these words? ‘*Monks, the emancipation of heart through love being practised, developed, repeated, made a vehicle and a basis, persisted in, made familiar with, well set on foot, may be expected to produce eleven blessings.*¹ *What are these eleven? Happy he sleeps; happy he awakes; he sees no bad dreams; he is dear to men; he is dear to non-human beings; devas guard him; fire, poison, and sword come not near him; quickly he concentrates his mind; his complexion is serene; he dies undeluded; and (if) he penetrate no further, he goes to Brahma’s heaven.*’² [306] Unless thou wilt extinguish³ (the fires in) thy heart, thou wilt become an outsider to these blessings.”

If he is still unable to quench³ his heart, he should make an analysis of elements. How? “My good recluse! In getting angry with this man, with what art thou angry? Art thou angry with the hairs on the head? or with the hairs of the body, nails . . . urine? Or art thou angry with the earthy element, the watery element, the heat element, the wind element in the hairs, and so on? Or, with the aggregate of matter or the aggregate of feeling, of perception, of activities, of consciousness. Or art thou angry with the sense-organ of sight, of visible objects . . . of mind, of things? Or art thou angry with the element of seeing, of visible objects, of visual cognition . . . with the element of mind, of things, of mind-cognition? When he analyses the elements thus, there is no place for anger as there is none for a mustard seed on the point of an awl, or for a painted picture in the sky.

If he is unable to analyze the elements, he should perform the sharing of gifts: he should give to another what belongs to himself, receive what belongs to another. And if another is impure in livelihood and has property he has no right to have, he should give from his own. If he does so, his hatred of that person must certainly subside. And the anger of the other

¹ Discussed in *Questions of Milinda* i, 279.

² *Āṅguttara* v, 342. Cf. *Jātaka* ii, 60 (*Araka-jātaka*), which leaves out “he is dear to non-human beings.”

³ *nibbāpeti*.

man which has been pursuing him since past existences subsides that very moment. Piṇḍapātika the Elder had been ousted¹ from his bed three times at Cittalapabbata Monastery. "Sir, this bowl worth eight pieces of money was given by my mother, the lay-sister. It is a righteous gift. Please make merit for a great lay-sister,"²—so saying, he gave the bowl to the senior monk. So powerful is this alms-giving. And this has been said:—

*"Alms-giving tames untamed men,
Effects its purpose everywhere.
By gifts and speaking kindly words,
Men raise their heads, while others bow."*³

[307] Thus, with hatred dispelled, he should direct thoughts of love towards his enemy just as he does towards a dear person, a very dear friend, or a neutral person. Then after exercising love repeatedly and producing an even mind towards the four, namely, himself, the loved one, the neutral person, the enemy, he should break down the barriers, of which this is the characteristic: Suppose that while this person, together with the other three, the loved one, the neutral person, and the enemy, was seated in a certain place, thieves came and demanded, "Sir, give us a monk," and being asked the reason why, they were to say that they meant to kill him, and taking the blood of his throat, make an offering of it. Suppose that of the four persons, the monk were to think, "Let them seize this one or that one," the breaking down of the barrier would not be accomplished. Neither would it be accomplished were he also to think, "Let them seize me, not the other three." Why? Because he wishes harm to him whose capture he desires, and seeks the welfare of the others. But when he sees none out of the four that he would like to deliver to the thieves, he produces an even mind towards himself and the other three, and breaks down the barriers. Wherefore said the Ancients:—

¹ By a senior monk who apparently was not a friend.

² By accepting it as a gift.

³ *Tikā* says that it is the donors who raise their heads (i.e. get praise for the gift) and the receivers who bow to them respectfully.

*“Himself, beloved, foe, indifferent one,—
 When he distinction sees among these four,
 Welfare of living things is in his heart,
 But not the skill, not his to attain at will :
 So is it said of him. But when the monk
 These four dividing lines has blotted out,
 And fills the world of men and devas too
 With equal love which knows no boundaries,
 He is by far the greater of the two.”*

The moment when the barriers are thus broken down, the monk attains to the sign and the access. And when, the barriers having been broken down, he practises, develops, repeats the sign (of calm), he gets ecstasy without trouble as has been said in the Earth-device. By so much does he attain to the First Jhāna which is associated with love, which has five factors to be put away, which is endowed with five factors, possesses the threefold goodness, and is fulfilled with the ten characteristics.¹ And when, that having been attained, he practises, develops, repeats it as the sign, he in due course attains to the Second and Third Jhānas of the fourfold system, the Second, Third and Fourth Jhānas of the fivefold system. [308] For he by means of one or other of these Jhānas, “*abides suffusing one quarter of the globe with a heart full of love. And so the second quarter, and so the third, and so the fourth. And thus he abides suffusing whole-heartedly² the whole wide world, above, below, around, and everywhere with heart full of love, far-reaching, grown great, and beyond measure, without enmity, without ill-will.*”³ Such a change of heart is accomplished by just him who has reached ecstasy by the Jhānas.

And here “full of love” means, possessed of love.

“With heart” means, with mind.

“One quarter of the globe”—this is said by way of referring to one sentient being first grasped in one quarter and suffusing the sentient beings included in that quarter.

¹ P. 161, above.

² *Sabbattatāya*.

³ *Dīgha* ii, 186.

“Suffusing” means (mentally), touching and making an object of.

“Abides” means, maintains the posture set up by the divine state.

“And so the second quarter”—just as he abides suffusing any one quarter from among the four: East, and so on; so, immediately after that, he suffuses the second, the third, and the fourth, is the meaning.

“Above” is said in the same way to mean the direction above.

“Below, around” means, so also the direction below, the direction across. Of these, “below” means beneath; “around” in the intermediate points of the compass. Thus he sends the mind full of love in all directions, as it were a horse on a race-course. Thus far has the suffusion of love been shown specifically by limiting it to each of the quarters.

“Everywhere” and the other terms have been said to show the unspecified suffusion. Of these, “everywhere” means in every place.

“Whole-heartedly” means, on all beings, inferior, middling, noble, friend, foe or neutral, considering them as oneself. It is treating another as equal to oneself, without making the distinction that “he is another.” Or, “whole-heartedly” has been said to mean, with all one’s heart, not leaving out the smallest bit.

[309] “The whole wide” means, with all creatures; connected with all creatures is the meaning.

“World” means, the sentient world.

Because of the mention of “far-reaching” and the other synonyms, the expression “full of love” is repeated here. Or, because here neither the words “and so,” nor the words “and thus” are mentioned as in the suffusion of love specifically through the different quarters, therefore the expression “full of love” is repeated. Or, this expression is said by way of conclusion. Here “far-reaching” is to be understood as far-reaching by way of suffusing.

By way of plane is this heart “grown great.”

And by way of acquaintance with, and of making numberless beings the object, is it "beyond measure."

By removing malevolent hostility is it "without enmity."

From the removal of dejection is it "without ill-will." It is said to be void of ill.

This is the meaning of the change of heart expressed in "with heart full of love" and so forth. And as this change is accomplished by one whose mind has attained to ecstasy, so what has been said in the *Paṭisambhidā*¹ as, "*Mental emancipation through love suffused unspecifically in five forms, mental emancipation through love suffused specifically in seven forms, mental emancipation through love suffused through the quarters in ten forms,*" is also to be understood as accomplished by one whose mind has attained to ecstasy.

And in this quotation, mental emancipation through love suffused unspecifically in five forms is to be understood thus: "*May all beings keep without enmity, without ill-will, without harm, well! May all living things, all creatures, all persons, all who are included under the term, individuality, keep . . . well!*"

Mental emancipation through love suffused specifically in seven forms is to be understood thus: "*May all women keep without enmity . . . well! May all men, all the elect, all the non-elect, all devas, all human beings, all who are liable to punishment after death keep . . . well!*"²

Mental emancipation through love suffused through the quarters in ten forms is to be understood thus: "*May all beings in the East keep . . . well! May all in the West, all in the North, all in the South, all in the Eastern corner, all in the Western corner, all in the Northern corner, all [310] in the Southern corner, all in the direction below, all beings in the direction above, keep . . . well! May all living things, creatures, persons, those who are included in the term individuality in the East keep . . . well! May all women, all men, the Elect, the non-Elect, devas, human beings, those liable to punishment after death in the East keep . . . well! May all women . . . those liable to punishment after death in the West, North, South, Eastern,*

¹ ii, 130.

² *Paṭisambhidā* ii, 131.

Western, Northern, Southern, corners, below, above, keep without enmity, without ill-will, without harm, well!"¹

In (these texts) "all" is a word which includes all without remainder.

"Beings": *i.e.* because they are entangled, fast entangled through lust of desire concerned with the five aggregates. This indeed has been said by the Blessed One: "*That desire, Rādha, that lust, that lure, that craving which is concerned with body,—entangled thereby, fast entangled thereby: therefore is one called a being. That desire, that lust, that craving, that lure which is concerned with feeling, with perception, the activities, consciousness,—entangled thereby, fast entangled thereby: therefore is one called a being.*"² In popular language the term is also applied to those who are without lust, just as a special kind of fan, (though) made of split bamboo, is yet called a palmyra fan. But grammarians without investigating the meaning wish to regard it as a mere name. Those who investigate the meaning wish to derive a being (*satta*) from force (*satva*).

"Living beings": *i.e.* from the functioning of the breath. Because they maintain life through respiration and inspiration is the meaning. From their coming to be (through their deeds) "creatures" are so called.³ The meaning is, from their manifestly coming to be, coming to birth.

"Person" (*puggala*)⁴ is made up of *pun*, which means "hell," and *galantī*, which means "fall into."

"Individuality" means body, just the five aggregates. Because with reference to the five aggregates, just the concept of being arises, beings included in that individuality are spoken of as "included under the term individuality."

"Included" means limited by, comprised in. And like the term "being," the remaining terms also (living thing, creature, and so on) are used in popular language (with a wider meaning). And therefore all these terms are to be understood as synonyms of all beings. Although [311] there may be other synonyms of all beings such as "all living creatures, all animated things,"

¹ *Paṭisambhidā* ii, 131.

² *Kindred Sayings* iii, p. 156. There is a pun here on *satta*, beings (from *sat*), and *sattā*, bound, entangled, (from *saj*).

³ *Bhūta*.

⁴ From *pums*, male.

it is to these five terms that the original reference is made in "mental emancipation through love suffused unspecifically in five forms."

But those who seek the difference between "beings, creatures" and so on, not merely as terms, but also as to their meaning, go counter to the unspecific suffusion of love. Therefore without having regard to such meaning love should be suffused unspecifically for one or other of the five forms. And here "May all beings be without enmity!"—this is one ecstasy. "Be without ill-will!"—this is another ecstasy. "Without ill-will" means bereft of ill-will. "Be without harm"—this is another ecstasy. "Without harm" means rid of ill. "Keep well,"—this is another ecstasy. Therefore whichever clause among the five is made plain, by that should love be suffused. Thus four ecstasies each in the five forms give twenty ecstasies in the unspecific suffusion of love. And four ecstasies each in the seven forms give twenty-eight in the specific suffusion of love.

And here "women, men" are said by way of sex; "elect, non-elect" by way of the elect and the average man; "devas, humans, those liable to punishment after death," by way of birth.

And as regards suffusion through the quarters:—"All beings in the East," and so forth,—in this way there are two hundred ecstasies, twenty being in each quarter.¹ "All women in the East," and so forth,—in this way there are two hundred and eighty ecstasies, twenty-eight being in each quarter. There are thus four hundred and eighty ecstasies. In all there are five hundred and twenty-eight ecstasies mentioned in the *Patisambhidā*.

Thus the student, developing mental emancipation through love by means of any one of these ecstasies, enjoys the eleven blessings spoken of above² as "happy he sleeps" and so on.

(1) Of these, "happy he sleeps":—that is, without sleeping a bad sleep like the rest of the people, turning from side to

¹ There are ten points of the compass: the four main points, four intermediate points, above, below.

² P. 352.

side and snoring harshly. Though asleep he, as it were, enters into his attainment.

(2) “Happy he awakes” :—he does not awake in want of ease like others, moaning, yawning, turning from side to side, but awakes happy, without physical change, like an opening lotus.

[312] (3) “He sees no bad dreams” :—though he may dream, he sees good dreams, as though he were paying respects to a shrine, or doing acts of worship, or listening to the Doctrine. He does not see, as others do, such dreams as being surrounded by thieves, or oppressed by wild beasts,¹ or falling down a precipice.

(4) “He is dear to men” :—he is dear, attractive to men like a pearl necklace dangling on the breast, a wreath of flowers worn on the head.

(5) “He is dear to non-human beings” :—he is dear to non-human beings as he is dear to men, like the Elder Visākha. They say that he was a rich householder at Pāṭaliputta. Living there he heard this report: “It is said that Tambapanni Island (Ceylon) is adorned with garlands of shrines, is resplendent with yellow robes.”² There one may sit or lie down in any place one likes. Agreeable weather, suitable dwellings, agreeable men—all these are easy to get there.” He made over his property to his family and, with only a coin wrapped in the hem of his garment,³ left his home and lived for a month on the sea-shore waiting for a boat. Through his skill in trade he bought goods at that place and, selling them elsewhere, made by lawful trade during that one month a thousand [coins]. In due course he reached the Mahāvihāra and asked for ordination. Being led to the ordination-hall to be ordained, he let fall the bundle of the thousand coins from inside his waist-band to the ground. “What is this?” “A thousand coins, sir.” “Lay-brother, you cannot use them once you are ordained. You had better turn them to use now.” When this was said he replied, “Let those who come to the ordination of Visākha not go empty-handed,” untied the bundle, scattered

¹ Read *vālehi*.

² Read *°laṅkato kāsāvapaṇṇo*.

³ Read *dasante*.

the money on a stand in the ordination-hall, was initiated and then fully ordained. After five years' standing he was acquainted with the two Mātikas; and after residence during the rains took up the subject of meditation suitable to himself and, spending four months at each monastery where he led an agreeable life,¹ he went on tour. Thus touring,

The Thera, biding in the wood,
 Visākha, roars his triumph-song,
 Bent on his own perfection's growth,
 This was the burden of his thought,
 Thus far my quest has been achieved !
 Thus far my feet have hither come !
 Here where no further stumbling lies—
 Ah friend ! 'tis thou hast won the day.²

[313] Going to Cittalapabbata Monastery, he came to the parting of the ways and stood thinking: Is this the way, or is that? The fairy residing on the mountain stretched his hand and pointed out the way to him. He went to Cittalapabbata Monastery and, having spent four months there, lay down thinking to depart early in the morning. The fairy residing in a rose-apple tree at the head of the terrace-walk sat on a plank at the stairway and wept. The Elder asked, "Who is it?" "Sir, I am of the rose-apple tree." "Why weep you?" "Because of your going away." "What advantage is there to you by my living here?" "Sir, while you live here the non-human beings learn to love one another. When you are gone, they will quarrel and make lewd talk." "If my living here makes your life pleasant, it is good,"—so saying the Elder lived there another four months. Again he conceived the desire to go. The fairy wept again as before. In this way the Elder lived there; and even there he passed utterly away. A monk living thus in love is dear to non-human beings.

(6) "Devas guard him":—that is to say, as parents guard their son.

(7) "Fire, poison and sword come not near him":—the

¹ By performing such duties as he could in the monastery.

² Translated by Mrs. Rhys Davids: *Buddhist Review*, 1921.

body of him who lives in love fire does not burn, as for example Uttarā the lay-sister¹; poison does not enter, as for instance the Elder Cūlasiva, a repeater of the Samyutta; the sword does not touch, witness Saṅkicca the novice.² “They cannot injure his body”—In this connection they relate the story of the doe. A doe stood suckling her fawn. A hunter let fly a long-handled spear after taking a good aim, with the intention of piercing the doe. The spear struck the body and was curled into rolls like a palm-leaf, not by strength of access, nor by strength of ecstasy, but just by the strength of her thoughts of love for the fawn. So greatly powerful is love.

(8) “Quickly he concentrates his mind”:—he who lives in love concentrates his mind quickly. There is no sluggishness in him. [314]

(9) “His complexion is serene”:—he has a calm countenance, like a ripe palm about to fall from the stalk.³

(10) “He dies undeluded”:—the death of him who lives in love knows no delusion. Without delusion he dies as though falling into sleep.

(11) “If he penetrate no further”:—if, after death, he is unable to attain saintship which is higher than the attainment of love, he is reborn in Brahmā’s heaven as though he awoke from sleep.

This is the detailed Discourse on the Developing of Love.

The Developing of Pity.

He who wishes to develop pity should begin by reflecting on the evils of not pitying, and on the blessings of pity. In doing so he should not begin first with beloved persons and others. For a beloved person remains dear, and so too a very dear friend, a neutral person, an unloved person, an enemy, remain what they are. Those of the opposite sex, and the dead, are not fit objects.

This has been said in the Vibhaṅga⁴: “*And how does the monk live suffusing one quarter of the globe with heart full of*

¹ *Dhammapada Comy.* iii, 302.

³ Read *bandhanā pavuttam*.

² *Ibid.* ii, 240.

⁴ Page 273.

pity? As on seeing a person in poor circumstances, of evil ways, he should show pity, so he suffuses all beings with pity." Therefore first of all, on seeing anyone pitiable, deformed, in extreme misery, in poor condition, of evil ways, a pauper, who often goes a-hungry, with a begging-plate in front, seated in an unpatronized shed, a host of vermin issuing from his hands and feet, who is uttering moans of pain, one should cause pity to arise saying, "Alas! this being has fallen into misery! Would that he were freed from such pain!"

When such an object is not met with, one should exercise pity on a person who, though at ease, is an evil-doer, comparing him to a man condemned to death. How? For instance, the king's men, by the king's orders bind a thief caught in the act, that he may be killed, and take him to the place of execution, giving him a hundred lashes at all the cross-roads. And men give him food hard and soft, flowers, scent, unguents, and betel to chew. Although [315] he, eating and enjoying these, goes along with the semblance of happiness and the possession of wealth, no one would consider him as really happy and wealthy. On the contrary, people take pity on him, saying, "In sooth the poor fellow will die. Every step he takes is bringing him nearer death." Even so the monk who is practising pity as a subject of meditation, should pity the man of ease, pitying him thus: "However much this pitiable man feels happy now, is well off¹ and enjoys wealth, he will experience not a little pain and grief in the states of woe, owing to the absence of any good deeds done through any one of the three doors of action." Then in the same way he should practise pity in due order on a beloved person, a neutral person, an enemy.

If, in the way mentioned above, his hatred of the enemy arises, it should be calmed as stated under love. And here when one sees or hears of a man also who, having done merit, has met with one or other form of ruin, that is, the ruin of relatives, disease, ruin of wealth, one should pity him and also even when he has not met with such ruin, saying, "Indeed he is in misery," since the misery of the round of births cannot

¹ *Susajjito* is explained by the *Tīkā* as *sukhānubhavane sannaddho*.

be escaped. Thus showing pity in all respects, and breaking down the barriers between the four persons, to wit, himself, a beloved person, a neutral person, an enemy, as already mentioned, he should practise, develop, repeat the sign (of calm) and increase the ecstasies by means of the threefold and fourfold Jhānas in the manner stated under love.

But in the Commentary on Aṅguttara this order is given: the object of pity should first be the enemy; then, the mind being made soft, the pauper; then the loved one; then the self. It does not tally with the text: "The man in poor circumstances, of evil ways." Therefore one should strive for development here in the way stated, and breaking down the barriers, increase the ecstasies.

Furthermore, the change of heart, namely, the unspecific suffusion in five forms, the specific suffusion in seven forms, the suffusion through the quarters in ten forms; and the blessings beginning with "happy he sleeps" are to be understood as said under love.

This is the detailed Discourse on the Developing of Pity.

[316] *The Developing of Sympathy.*¹

He who strives for the developing of sympathy also should not begin with the loved one and the others. For a loved one, just because of his being loved, is not a proximate cause of sympathy, much less the neutral person and the enemy. Persons of the opposite sex, and the dead, are not fit objects.

A very dear friend, however, may be the proximate cause. He who is spoken of in the Commentary as a drinking companion, is indeed very sympathetic. He laughs first, speaks afterwards. Therefore he should first be suffused with sympathy. On seeing or hearing of a loved person happy, well-off, joyful, one should express sympathetic joy, saying: "Joyful indeed is this being. How good! How splendid!" Concerning this specific meaning it is stated in the Vibhaṅga²: "*And how does a monk live, suffusing one quarter of the globe with heart full of sympathy? As, on seeing a person, loved, lovable, he would be joyful, so he suffuses all beings with sympathy.*"

¹ *Muditā*, lit. "gladness."

² Page 274.

If his drinking companion or loved person was happy in the past, he is now poor and evil in conduct. Calling to mind his former happiness, "This one in the past had plenty of wealth and retinue, and was always joyful," and dwelling on the mode of his joy, one should express joy.

"Again in the future he will get back his glory and ride on elephant-crupper, horseback, golden palanquin, and so on":—thus dwelling on the mode of his future joy also, one should express joy.

Having expressed sympathy (*i.e.* joy) for a dear person, the monk in due course should express it for a neutral person, and for an enemy.

If, as has been said above, his hatred for the enemy arises, it should be calmed as in the case of love. Breaking down the barriers through equality of mind towards the three persons, and himself as the fourth and practising, developing, repeating the sign, as already mentioned under love, he should increase the ecstasies by means of the threefold and fourfold Jhānas. Furthermore, the change of heart, namely, the unspecified suffusion in five forms, the specific suffusion in seven forms, the suffusion through the quarters in ten forms, and the blessings such as "Happy he sleeps," are to be understood in the manner stated under love.

This is the detailed Discourse on the Developing of Sympathy.

[317] *The Developing of Even-mindedness.*

He who, having attained to the threefold, fourfold Jhānas in love and the other two, wishes to develop the culture of even-mindedness, should emerge from the familiarized third Jhāna and seeing the evils in the preceding three states, where attention is associated with fondness for beings through a wish for their welfare and so on, hatred and fawning are near neighbours, and grossness comes of union with joy, and seeing the blessings of even-mindedness in its tranquil nature, should regard with even mind a person who is by nature neutral and set up even-mindedness. Afterwards he should deal with a loved person and the rest. For this has been said: "*And*

how does a monk live suffusing one quarter of the globe with heart full of even-mindedness? As, on seeing a person neither lovable nor unlovable, he would be even-minded, so he suffuses all beings with even-mindedness.”¹ Therefore having exercised even-mindedness for a neutral person as just said, and then a loved one, then a drinking companion, then an enemy, he should break down the barriers by being neutral towards all, that is, those three persons and himself, and practise, develop, repeat the sign.

When he does this, the Fourth Jhāna arises as told in the Earth-device. Does the Fourth Jhāna arise in him who has risen to the Third Jhāna² in the Earth and the other devices? It does not. Why not? Because of dissimilarity in the object. But it arises in him who has risen to the Third Jhāna in love and so on, because of similarity in the object.

Furthermore, the change of heart and the acquisition of blessings are to be understood as stated under love.

This is the detailed Discourse on the Developing of Even-mindedness.

*The Specific Discourse.*³

Having known these four divine states as taught by the best of Brahmās (*brahmuttamena*), one should further know the following particular comments on them. Thus, of love, pity, sympathy, even-mindedness, love means “one loves.” It signifies “one wishes well.” Or, love is called so because of the state of being a loved one, [318] or because it goes on concerning a loved one. That which makes the heart of the good quiver at the pain of others is pity. Or it crushes, destroys, kills, the pain of others, thus is it pity. Or it is pity because it is scattered over the afflicted, stretched out over them by suffusion. Sympathetic joy means, those endowed therewith⁴ rejoice, or oneself rejoices, or just rejoicing, “May they be without enmity.” Thus, by the removal of such ill-will, one contemplates with disinterestedness by attaining to a condition of centrality; this is even-mindedness.

¹ *Vibhaṅga* 275.

² Read *uppannatatiyajjhānassā*, as also two lines below.

³ *Expositor* 258 f.

⁴ Or “the co-existent states.”

As to characteristic marks and so on, first among them *love* has the characteristic of being a procedure of modes of beneficence; the function or property of bringing good; the manifestation or effect of taking hatred away; the proximate cause of seeing the lovableness of beings. Its consummation¹ is the suppressing of ill-will; its failure² is the production of lust.

Pity has the characteristic of evolving the mode of removing pain; the property of not being able to bear (seeing) others suffer; the manifestation of not harming; the proximate cause of seeing the need of those overcome by pain. Its consummation is the suppression of harming; its failure is the production of sorrow.

Sympathy has the characteristic of gladness; its property is the absence of envying; its manifestation is the destruction of disaffection; its proximate cause is seeing the prosperous state of other beings. Its consummation is the suppression of dislike; its failure is the production of derision.

Even-mindedness has the characteristic of evolving the mode of centrality as regards beings; its function is seeing the equality of beings; its manifestation is suppressing aversion and sycophancy; its proximate cause is seeing the heritage of the prevailing kamma as "beings are the property of kamma. By its influence they will attain to pleasure, or be free from pain, or not fall from the prosperity already acquired." Its consummation is the suppressing of aversion and of sycophancy; its failure is the production of a profane and unintelligent indifference.

These four Divine States have the bliss of insight and the attainment of a happy existence as their common result. Their several results are the destruction of ill-will, and so on. Love, for instance, has the destruction of ill-will as result. The others have the destruction of cruelty, or dislike, and of lust, as respective results. As it has been said: "*Friends, that mental emancipation through love is the escape from ill-will. . . . Friends, that mental emancipation through pity is the escape from cruelty. . . . Friends, that mental emancipation through sympathy is the escape from dislike. . . . Friends, that mental*

¹ *Sampatti*.

² *Vipatti*. So for the other three.

emancipation through even-mindedness is the escape from lust."¹

Each of them has two enemies, near and distant. Of the divine state of love the near enemy is lust, because, like love, it sees good qualities. It is like a foe lurking near a man. [319] Quickly it finds access. Hence love should be well protected from lust. Ill-will is the distant enemy. From its dissimilarity in nature it is like a man's foe dwelling in a mountain fastness, and so on. Hence love should be developed secure from ill-will. It is impossible that one should develop love and at the same time get angry.

As to pity, one who views visible objects, desirable, lovable, endearing,² attractive, delightful, associated with craving, objects which have not been obtained *as* not obtained, or who remembers what has been obtained formerly as now past, ceased, changed, is filled with the sorrow called worldly (or profane).³ This, because it also contemplates adversity, is the near enemy of the divine state of pity. From its dissimilarity in nature, cruelty is the distant enemy. Hence pity should be developed secure from cruelty. It is impossible that one should develop pity, and at the same time strike with the hand, and so on.

As to sympathy, one who views visible objects, desirable, and so on, is filled with the joy called worldly. This, because it also contemplates prosperity, is the near enemy of the divine state of sympathy. From its dissimilarity in nature dislike is its distant enemy. Hence sympathy should be developed secure from it. It is impossible that one should be sympathetic and at the same time discontented with secluded monasteries or the higher moral states.

The fool who has seen a visible object and who is deluded, an average man who has not overcome the limits of his lower nature and the result of former births, who does not see the evils of all conditioned things, is unacquainted with the teaching—this average man is filled with such indifference as is not able to transcend the visible object. Hence it is called worldly

¹ *Aṅguttara* iii, 291.

² *Piyyāmaṃ*, which *Athasālinī* (P.T.S. ed.) omits.

³ Cf. *Majjhima* i, 364.

(or profane) and is mere absence of intelligence. Owing to its similarity in not considering faults and merits, it is the near enemy of the divine state of even-mindedness. From their dissimilarity in nature, both lust and aversion are its distant enemies. Hence even-mindedness should be developed secure from them. [320] It is impossible that one should be even-minded, and at the same time be enamoured with, or hurt, another.

Of all these divine states, desire, that is, the wish-to-do, is the beginning; the discarding of the hindrances and so on, is the middle; ecstasy is the end. One being, or many beings as concepts, are the objects of these states. There is growth of the object on attaining to the access or the ecstasy. This is the order of the growth:—As a good cultivator marks off the portion to be ploughed, and then ploughs it, so, marking off one dwelling, one should develop love for the beings therein on this wise: “May the beings in this dwelling be free from enmity!” The mind having been made soft and workable as to one dwelling, two dwellings should be marked off, then in order, three, four, five, six, seven, eight, nine, ten dwellings, a highway, half a village, the whole village, a district, a kingdom, one quarter of the globe—thus a world-system and more should be marked off, and love should be developed as to the beings in them. Likewise pity and the rest. This herein is the order in the growth of the object.

And just as the Formless States are the result of the devices, the sphere of neither perception nor non-perception is the result of concentration (on the Formless States), the attainment of fruition is the result of insight, the attainment of cessation is the result of calm and insight, so here even-mindedness is the result of the preceding three divine states. As, without raising the pillars and hoisting the cross-beams and wall-plates, it is not possible to place aloft the peak and the rafters, so without the Third Jhāna obtainable in the first [three divine states] it is not possible to develop the fourth state.¹

¹ “Even though that state does not arise in dependence on the Third Jhāna produced in the devices, owing to dissimilarity of the objects,” adds *Atthasālinī*.

Here it may be (said):—"Why are love, pity, sympathy and even-mindedness called the divine states? Why are there four? What is their order? And why in Abhidhamma are they called the Immeasurables?"¹

First, they are to be understood as divine in the sense of "best" (or highest), and by their faultless nature. For these states are best as constituting the right mode of conduct towards other beings. And as the Brahmā live with faultless thoughts, so aspirants associated with these four states live like the Brahmās. Thus because of the meaning of "divine" and of their faultless nature, they are called divine states.

[321] And this is the answer to the questions which begin with "Why are there four?"

There are four powers in ways to purity;
These are the modes that start with amity.
Limit unto their onward sweep is none.
By range as the Immeasurables they're known.

Namely, inasmuch as love is the way to purity for him who abounds in ill-will, as pity is the way if he abound in harming, sympathy if he abound in repulsion, even-mindedness if he abound in lust; again, because the fourfold work of the mind in relation to others is the conveyance of good, the removal of bad, gladness over their success, and absence of preoccupation; and inasmuch as he who practises the Immeasurables should develop the four states towards all beings like a mother who amid her duties to four sons, one a babe, one ailing, one adolescent, one managing his own affairs, desires for the babe much growth, desires for the sick riddance of illness, desires for the youth persistence in the good things of youth, and is in no way anxious for the son who manages his own duties, therefore are "the powers in ways to purity" thus. And because a person desirous of developing them should first practise them on beings by way of working good, and love has the characteristic of proceeding by way of working advantage; and because he then, pondering on what he has seen or heard, of beings praying for welfare when overcome by sufferings,

¹ *Vibhaṅga*, ch. xiii.

should practise them by way of taking away suffering, and pity has the characteristic of proceeding by way of taking away suffering; next because he, seeing the prosperity of those beings who had prayed for welfare and for the removal of suffering should practise them by way of rejoicing at prosperity, and sympathy has the characteristic of profuse gladness; and lastly, because he should practise them by the mode of centrality called even-mindedness, owing to the absence of "a thing that has got to be done," and even-mindedness has the characteristic of proceeding by the mode of centrality,—therefore love has been mentioned first by way of working good, and so on, then pity, sympathy, even-mindedness. Thus is the order to be understood.

And because all of them arise in an immeasurable field, therefore are they called the Immeasurables. For beings without limit constitute their field. "Though it be but a single being, in such a portion should love, and so on, be developed," thus without making any limit they evolve by way of thorough-going diffusion. Hence has it been said:—

[322] There are four powers in ways of purity;
 These are the modes that start with amity.
 Limit unto their onward sweep is none.
 By range as the Immeasurables they're known.

And of these having the characteristic of Immeasurables in their field of objects, the first three are of the Third and Fourth Jhānas. Why? Because they are not dissociated from joy. But why should they not be dissociated from joy? Because of their being the escape of such qualities as ill-will, which spring from melancholy. The last divine state is of the remaining (Fifth) Jhāna. Why? Because of association with neutral feeling. For the divine state of even-mindedness which arises in the mode of centrality does not arise without neutral feeling.

If any were to say, "Because in the Eighth Nipāta a general statement by the Blessed One is made regarding the four Immeasurables: '*Thou, O monk, shouldst develop the concentration wherein is thinking applied and sustained, that also*

wherein is only sustained thinking without initial thinking, that also wherein there is no applied nor sustained thinking, that wherein is rapture, that also wherein is no rapture, that also which is accompanied by happiness, that also which is accompanied by even-mindedness,'¹ therefore the four Immeasurables also are of the Fourth and Fifth Jhānas," he should be told not to say so. For if such be the case, discernment of the body and the rest, would also be of the Fourth and Fifth Jhānas. And in feeling, and so on, there is not even the First Jhāna, let alone the Second and the others. Therefore, do not, under cover of the letter, accuse the Blessed One. For profound is the Buddha's word. You ought to sit at the feet of your teachers and learn the meaning (of that Sutta) which is on this wise: It is said that the Blessed One denied favour to a monk who, having made a request for a religious discourse, saying: "*It is well, sir! May the Blessed One teach me the doctrine concisely. After hearing the doctrine of the Blessed One, I would live alone, secluded, earnest, ardent and strenuous, energetic,*"² remained where he was although he had heard the doctrine on a previous occasion and did not set about practising the law of a recluse, the reason of the denial being this: "*Here some good-for-nothing men seek for me, and when I have preached the doctrine imagine that they must pursue after me.*"² Again because that monk was fulfilled with the sufficing condition for saintship, therefore the Blessed One said by way of admonition: [323] "*Therefore, monk, thou oughtest to train thyself in this: 'My mind being centred on the personal will be well established. And no immoral states that have arisen will capture it.' Thus indeed thou oughtest to train thyself.*" By this admonition to him the basic concentration which is just collectedness of mind, has been stated by way of the internal, the personal.

Then not finding contentment with so much, he should increase that basic concentration. In order to show this, the Blessed One stated to him development by way of love: "*Monk, since thy mind being centred on the personal is well established, and immoral states which have uprisen do not*

¹ *Anguttara* iv, 300.

² *Ibid.* 299.

capture it, thou oughtest on that account to train thyself thus: 'The emancipation of my heart through love will have been developed, repeated, made a vehicle of progress, made the one object, established, made familiar with, well begun.' Thus indeed, monk, thou oughtest to train thyself."¹ Again he said this: "Since, by thee, monk, this concentration has been developed, repeated, thou, on that account, monk, shouldst develop this basic concentration wherein is thought initial and sustained . . . which is accompanied by even-mindedness."² The meaning is: When thou, monk, hast developed this basic concentration by way of love, thou not being contented therewith, shouldst then develop it as being together with thought initial and sustained after causing it to attain to the Fourth and Fifth Jhānas in other objects also. Having said this, again the Blessed One, in seeing that the monk should practise the developing preceded by the remaining divine states of pity, and so on, by way of the Fourth and Fifth Jhānas in other objects, uttered this: "Since thou, monk, hast developed, repeated, this concentration, thou on that account oughtest to train thyself thus: 'The emancipation of my heart through pity, and so on.'"²

Having shown thus the developing preceded by love and so on, by way of the Fourth and Fifth Jhānas, he again, to show that it is preceded by discernment of the body, and so on, first said: "Since thou, monk, hast developed, repeated, this concentration, thou oughtest on that account to train thyself thus: 'I shall live discerning the body' "²; and he ended the discourse by crowning it with saintship thus: "Since thou, monk, wilt have developed, well developed this concentration, then, monk, thou shalt find comfort wherever thou goest, thou shalt find comfort wherever thou standest, [324] thou shalt find comfort wherever thou sittest, thou shalt find comfort wherever thou liest down."³ Therefore love and the others are of the threefold and fourfold Jhānas, but even-mindedness is of the remaining Jhāna. Thus should it be understood.

In the same way has the classification been made in the Abhidhamma.⁴

¹ *Āṅguttara* iv, 299. ² *Ibid.* 300. ³ *Ibid.* 301.

⁴ E.g., in *Cittuppadakanda*, *Appamañña Vibhanga*.

And the difference between one another in special power through distinction in supreme beauty,¹ and so on, among the Immeasurables which thus stand divided into two classes by way of the threefold and fourfold Jhānas, and the remaining one Jhāna is to be understood thus. For in the Haliddavasana Sutta² they have been stated as different as regards supreme beauty, and so on. As it has been said: “*Supremely beautiful, I say, monks, is the emancipation of heart through love. Supreme, I say, is the sphere of infinite space for the emancipation of heart through pity. Supreme, I say, is the sphere of infinite consciousness for the emancipation of heart through sympathy. Supreme, I say, is the sphere of nothingness for the emancipation of heart through even-mindedness.*”

But why are they thus described? Owing to their being the sufficing condition of that supremeness. For beings are not repulsive to one abiding in love. And when the monk, being accustomed to regarding objects as not repulsive, brings his mind on to the devices of pure colour, e.g. blue-green, which are not repulsive, the mind rushes in without difficulty. Thus love is the sufficing condition of supremeness in beauty of emancipation, not of anything higher; hence the statement: “supremely beautiful.”

When he, in a state of pity, looks on a suffering creature, where the sign is something material, receiving blows from sticks, and so on, he, from the production, arising, of pity, fully understands the evils in things material. And when, these evils having been well understood, he removes³ one or other of the Earth-devices, and so on, and brings his mind on to space whence matter has departed, the mind rushes in without difficulty. Thus pity is the sufficing condition of the sphere of Infinite Space, not of anything further; hence the statement, “supreme is the sphere of Infinite Space.”

When he, in a state of sympathy, contemplates the consciousness of beings, in whom joy has arisen for joyful reasons, his mind, owing to the arising of a flux⁴ of sympathy, becomes

¹ *Subha* = *subhaviṃmokka*.—*Tīkā*.

² *Samyutta* v, 119.

³ Read *ugghāṭetvā*.

⁴ *Pavatti*: “a rolling on.”

experienced in apprehending the consciousness. And when, passing beyond the sphere of infinite space which has been reached in due course, he brings his mind on to consciousness, the field of which is the sign of space, [325] his consciousness rushes in without difficulty. Thus sympathy is the sufficing condition of the sphere of infinite consciousness, not of anything higher; hence the statement, "supreme is the sphere of infinite consciousness."

But the mind of him who is in a state of even-mindedness, owing to the absence of laying to heart that beings may be happy, may be released from pain, may not be without the bliss of prosperity, is in pain as regards the apprehending of a non-existent concept, because it is turned away from the apprehending of bliss and pain, and so on, in a higher sense. And when he, whose mind is experienced in turning away from the apprehending of the ultimate truth, and is in pain as regards the apprehending of the non-existent in the ultimate sense, passes beyond the sphere of infinite consciousness which has been reached in due course, and brings his mind on to the absence of consciousness which is, as an ultimate truth, non-existent, his mind rushes in without difficulty. Thus even-mindedness is the sufficing condition of the sphere of nothingness, not of anything higher; hence the statement: "supreme is the sphere of nothingness."

Having thus understood the power of these Immeasurables by way of supreme beauty, and so on, one should consider all of them as fulfilling all good states, such as alms-giving. For, from a desire for the welfare of beings, from the inability to bear (seeing) the pain of beings, out of a wish for the persistence of those prosperous conditions specially attained by beings, and owing to the absence of partiality for any being, great beings, in whom equality of mind has arisen, give gifts which bring about happiness without making a difference as, "To this one it should be given, to that one it should not be given." They shun what is hurtful, they practise the precepts, they follow renunciation with a view to fulfilling the precepts, they cleanse their intellect in order that they may not be deluded as regards what is good or not good for beings, they

put forth effort always for the weal and happiness of beings, and though they attain to heroism through highest energy; they bear with the manifold failings of others; they do not break their promise given as, "We shall give this to you, do that for you"; their resolve is unswerving as regards the welfare and happiness of those beings; they are foremost in unswerving love to them; and by even-mindedness they expect nothing in return. Thus having fulfilled the Perfections they fulfil, besides, all good states as far as the ten powers, the four confidences, the six distinctive knowledges, the eighteen attributes of a Buddha. Thus these Immeasurables fulfil all lovely states such as alms-giving.

Thus is ended the Ninth Chapter called the Exposition of the Divine States in the section of the development of Concentration in the Path of Purity composed for the purpose of gladdening good folk.

[326] CHAPTER X

EXPOSITION OF THE FORMLESS

I.—*The Subject of Meditation on the Sphere of Infinite Space.*

HE who wishes to develop first the sphere of infinite space among the four Formless subjects shown immediately after the divine states, reflects that the taking up of sticks, the taking up of spears, quarrels, contentions, disputes¹ are seen because of form (or matter), that they are wholly absent in the Formless, and, as expressed in "he practises for the disgust, fading, cessation of material things," sees the evils in the sentient body on account both of the handling of sticks, and so on, and of diseases of the eye, ear, and so on, and thousand (other) ailments. Passing beyond that he induces the Fourth Jhāna in one or other of nine devices, excepting the limited space-device.

The sentient bodily form may be transcended by means of the Fourth Jhāna of the realm of form, but because the device-form is similar to it, therefore it is desirable to transcend that (the device-form) also. How? For instance, a man who has a terror of snakes, being chased by one in the forest, runs swiftly, and seeing in the place to which he has run a palm-leaf variegated with writing, or a creeper, a rope, or a crack in the earth, does not wish to look² at any of them, so frightened and terrified is he:—and a man dwelling in a village together with an enemy who does him harm, and being oppressed by his acts of torture, bondage and arson, goes to live in another village, and on seeing there also a man like his enemy in outward appearance, voice and conduct, has no wish to look at him, so frightened and terrified is he. This is now the application of the similes:—The time when the men are oppressed by the snake and the enemy [327] is

¹ *Anguttara* iv, 400.

² Read *dakkhītukāmo*.

like the time when the monk is possessed by the sentient body by way of the object. The running away with speed, and the going to another village, are like the monk's transcending of the sentient body by means of the Fourth Jhāna. The absence of a desire through fright and terror to look at the palm-leaf variegated with writing, and so on, and at the man resembling the enemy in the place of refuge and the other village, is like the taking note by the monk: "The device-form resembles it," and a desire to transcend the device-form also. And here such similes as the dog charged by a pig, a man frightened by an ogre, should be considered as well.

Thus disgusted with the device-form which is the object of the Fourth Jhāna, and wishing to get away from it, he, having reached mastery in the five ways,¹ and rising from the familiarized Fourth Jhāna of the realm of form, sees these disadvantages: "In that Jhāna (the Fourth Jhāna of the realm of form) form which repels me is made the object," "It has joy as near enemy," "It is more gross than the calm emancipation (of the Formless Jhāna)."

Yet in this Jhāna (fourth of the realm of form) there is no grossness of factors. For as it has two factors, so also has the Formless. After seeing its disadvantages and putting an end to hankering after it, he attends to the sphere of infinite space as calm and infinite, extends the device to the limits of the world-system, or as much as he desires, and attending to the space touched by the device as, "Space, space; infinite space!" removes² the device. In doing so he must not roll it up like a mat, or draw it out like a cake from the pan. He must not even advert to it, attend to it or reflect on it. Without adverting to it, attending to it, or reflecting on it, but only attending to the space touched as, "Space, space," he removes the device. And the device is neither swollen nor shrunk. The separation just depends on the not attending to the device and the attending as, "Space, space." And just the space from which the device has been removed, appears. "Space from which the device is removed," "space

¹ See above, p. 177.

² Read *ugghāfeti*, *ugghāfento*.

touched by the device," "space from which the device is separated," are all one and the same thing. He repeatedly [328] adverts to the sign of the space from which the device has been removed as "Space, space," and impinges on it with application and exercise of thought. As he thus repeatedly adverts to it and impinges on it with such thinking, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. Again and again he practises the sign, develops it, repeats it. As he thus again and again adverts and attends to it, consciousness of the sphere of infinite space is fixed in the space as consciousness of the realm of form is fixed in the Earth-device, and so on. For here also, primarily, the three or the four apperceptions are of the realm of sense, and associated with even-mindedness and feeling. The fourth or the fifth is of the realm of the Formless.

The rest is as described in the Earth-device. This, however, is distinctive. As if the door of a carriage, the opening of a small door,¹ or the mouth of a jar, and so on, were covered with a blue cloth, a yellow cloth, a red or a white cloth, and the cloth were removed by the fury of the wind or by anyone, a man looking on would be looking at the space—so the monk who, conscious of the realm of the Formless having arisen, remained at first looking with Jhāna-eyes at the circle of the device, would remain looking at the space when the sign was removed suddenly by the preliminary attention as, "Space, space."

In so far as it is said of him that "*By passing wholly beyond all perceptions of matter, by the dying out of the perception of impact, by not attending to perceptions of difference, he, thinking, 'It is all infinite space,' enters into and abides in the sphere of infinite space.*"²

Therein, "wholly" means, "in all respects"; "of all, without remainder" is the meaning.

"Perceptions of matter," that is, jhānas of the realms of form and the registered objects (in the devices) mentioned under

¹ *Paṭṭoli* or *Putoli*, which the P.T.S. Dictionary (*s.v.* *Paṭṭoli*) takes to be a variant of *mutoli* in the sense of "provision bag for a carriage."

² *Digha* ii, 112. See *Expositor* 269 f.

the head of perception. For Jhāna of the realm of form is called "matter" in such phrases as, "*Aware of his bodily frame he sees material objects*"¹; so also its object in such phrases as, "*Externally he sees objects comely, uncomely.*"² Hence in this passage, "perception of matter," that is, perception with respect to matter, is an equivalent term for such Jhāna of the realm of form symbolized by the perception. That such Jhāna is called "matter-perceptioned" means that "matter" (material quality) is a name for it, and should be understood as an equivalent term for the different kinds of devices and the registered mental objects.

[329] "By passing beyond," that is, through fading and cessation. What is this saying? It means that he, having attained, abides in [the Jhāna of] the infinitude of space conditioned by fading and cessation, to wit, the fading and cessation in all respects of, all perceptions of material qualities, of those which are known as the fifteen perceptions of Jhāna by virtue of moral, of resultant, and of inoperative consciousness, and of those which are known as the nine perceptions of object by virtue of the Earth-device, and so on. It is not possible to live in the attainment of that without wholly passing beyond the perception of matter. And on this point, because one who lusts after the object cannot possibly transcend such perception, and because when the perceptions are transcended, the object is transcended, therefore without speaking of the latter process, the Vibhaṅga³ mentions only the transcending of the perceptions:—"Herein, what is the perception of matter? To one who has reached the attainment of the realm of matter, or who is born in a material abode, or to one who lives in happiness under present conditions, there are perception, the perceiving, the state of having perceived. These are called perceptions of matter. There is the passing beyond, the surpassing, the transcending of those perceptions. Hence it has been said, 'Wholly by passing beyond the perceptions of matter.'" And because these attainments are to be acquired by transcending the object, not like the First Jhānas, and so on, which are to be acquired only in an object, therefore this exposition of the

¹ *Dīgha* ii, 111.² *Ibid.* 110.³ Page 261.

meaning has been made also by way of transcending the object.

“By the dying out of the perception of impact,”—the perception, that is, which is produced by the impact between eye, and so on, as physical bases and visible things, and so on, as objects, is called the perception of impact. It is an equivalent term for the perception of visible things, and so on. As he said: “*The perception of visible object, of sound, smell, taste, tangible object—these are called the perception of impact.*”¹ The stated clause implies, by the dying out, putting away, not arising, not proceeding, of the whole ten impact-perceptions, that is, of the five good results, and five bad results. Surely [it may be said] these are not obtained by one who has attained to the first and other Jhānas, since at the time of attaining these, consciousness is not arising by way of the five doors? Nevertheless, just as pleasure and pain are mentioned in the Fourth Jhāna, and just as the theory of individuality, and so on, is mentioned in the Third Path,² [330] although they are removed at another stage, so these impact-perceptions are to be understood as mentioned here by way of praising this Jhāna, so that people may strive for it. Or, although they are not obtained by one who has attained to the [consciousness of the] realm of matter, it is not because they have been removed; for the developing of the Jhāna of that realm is not conducive to distaste for matter; rather the procedure of these impact-perceptions is in conjunction with matter. But this developing of the Formless (or immaterial) is conducive to dispassion for matter. Hence it is proper to speak of their removal here. It is proper not only to speak of them, but also to bear in mind that they have actively been removed. Verily it has been said by the Blessed One that, because of the non-removal of these impact-perceptions prior to the Jhāna of the immaterial, sound is a thorn to one attaining to the First Jhāna.³ But owing to

¹ *Paṭighasaññā. Vibhaṅga* 261.

² The path of “the Never-returner, for whom the five lower fetters are done away with.”—*Points of Controversy* 74. The “theory of individuality” or soul was the first Fetter.

³ *Points of Controversy* 331, quoting *Aṅguttara* v, 133-5.

their removal, here the imperturbability of the immaterial attainments and peacefulness of emancipation have been declared. And when Ālāra Kālāma entered on the attainment of the immaterial, he did not see, nor did he hear, the sound of five hundred carts passing close by him.¹

“By not attending to perceptions of difference” means either “to perceptions going on in a different field,” or “to perceptions of differences” (or multiformity). This term, “perception of difference,” is mentioned for two reasons—Vibhaṅga² analyzes it as follows:—“*What, herein, is perception of difference? The perception, perceiving, state of having perceived, in one who has not attained to Jhāna and who is endowed with the datum of mind, or with that of mental awareness—these are called perceptions of difference.*” In other words, the perception of such an one, comprising the data of his mind and mental awareness, goes on in a field of diverse nature with reference to difference in sights, sounds, and so on. In the next place, there are forty-four classes of perceptions which are mutually unlike, being diverse in their intrinsic nature. These are the eight classes of moral perceptions, the twelve immoral, the eleven of moral results, the two of immoral results, and the eleven inoperative—all of the realm of sensuous experience.³ And the “entire inattention to these perceptions of difference” implies not adverting to, not considering, not reflecting upon. And because he does not advert in mind to them, does not attend to, does not reflect upon, them, therefore the expression [commented on] was used.

And because the preceding perceptions of matter and of impact do not exist in the immaterial plane produced by this Jhāna, much less in that plane at the time of abiding in the attainment of this Jhāna, therefore is their non-existence said thus to be due to the two causes of transcending and dying out. [331] But among the different perceptions, because twenty-seven perceptions, to wit, eight moral perceptions of the sensuous realm, nine inoperative perceptions, ten immoral perceptions, exist in the plane produced by this Jhāna, therefore the cause of not attending to them was mentioned.

¹ *Dialogues* ii, 141.

² Page 261.

³ *Expositor* 141 ff.

And because one abiding in the attainment of this Jhāna in that plane of existence does so by not attending to those perceptions, one who attends to them has not attained to the Jhāna.

Briefly: "By passing beyond the perceptions of matter" implies the removal of all states of the realm of form. "By the dying out of the perceptions of impact, by inattention to perceptions of difference," implies the removal of, and inattention to, all consciousness and mental properties of the sensuous realm.

In "Infinite is space," "infinite" means, where it rises or where it ends, does not appear. "Space" is space separated off by the [Space]-device. And here infinitude is also to be known by virtue of attention. Therefore it is said in the Vibhaṅga¹: "*In that space he places, fixes his consciousness, touches the infinite ; hence, infinite is space.*"

In the expression, "Enters into and abides in the sphere of infinite space," "infinite" means "it has no end." Space having no end is infinite space, which again is infinitude of space. The sphere of infinitude of space means infinite space is the realm (sphere) in the sense of abode of the associated Jhāna, like a deva-realm of devas.

"Enters into and abides in" means "reaches the [Jhāna of the] sphere of infinite space, accomplishes it and lives with fitting modes of behaviour."

This is the detailed Discourse on the Subject of Meditation on the Sphere of Infinite Space.

II.—*The Subject of Meditation on the Sphere of Infinite Consciousness.*

He who, having reached mastery over the attainment of the sphere of infinite space in the five ways, wishes to develop the sphere of infinite consciousness, should, after seeing the evils of the former sphere as: "This attainment has Jhāna of the realm of Form for near enemy. It is not calm² like the sphere of infinite consciousness," put an end to hankering

¹ Page 262.

² Read *santā ti*.

after it, attend to the sphere of infinite consciousness as calm, and repeatedly advert to the consciousness which proceeds diffusing through space as "Consciousness, consciousness," attend to it, reflect upon it, impinge on it with application and exercise of thought.

[332] But it should not be attended to as "Infinite, infinite." As he thus drives his mind repeatedly on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises the sign, develops it, repeats it. As he does so, consciousness of the sphere of infinite consciousness is fixed in consciousness which has touched the space, as [consciousness of] the sphere of infinite space is fixed in space. The way of the ecstasy is to be understood as described above.

In so far is this said of him that "*By wholly passing beyond the sphere of infinitude of space, he, thinking 'it is all infinite consciousness,' enters into, and abides in, the sphere of infinitude of consciousness*"¹; wherein "wholly" is as already stated.

In the expression "By passing beyond the sphere of infinitude of space" both Jhāna and the object are called the sphere of infinite space in the way already stated. For the object by the previous method is infinitude of space, which, as being the object of the First Formless Jhāna, is the sphere in the sense of abode, like a deva-sphere of devas: thus, sphere of infinitude of space. And infinitude of space as being the condition of the birth of the Jhāna, is sphere in the sense of birth-place as *Kambojā* is of horses: thus sphere of infinite space. By not proceeding with, by not attending to, Jhāna and object, he transcends both of them, and since he ought to attain to and abide in the sphere of infinitude of consciousness, he unites both of them in one term, and so the expression "passing beyond the space-infinitude-sphere" is stated.

"Infinite consciousness" is said as he, thinking, "infinite is consciousness, infinite is consciousness," attends to the consciousness that proceeds diffused with the thought "infinite is space." Or, infinite is by way of attention. For

¹ *Dīgha* ii, 112.

in attending completely to consciousness, with space as object, he attends to it as infinite.

This has been said in the Vibhaṅga¹: “*Infinite consciousness ! He attends to the consciousness as infinite with which space is diffused ; hence infinite space,*” where the expression “consciousness . . . with which” shows reason in the sense of application. The teachers of the Commentaries explain the meaning thus: He attends to consciousness which touches (or diffuses through) space as infinite.

In the expression, “He enters into and abides in consciousness-infinity-sphere,” [333] “infinite” means, it has no end. Infinite is the same as infinity. Instead of using *viññān-ānāṇaṃ* for “consciousness-infinity,” the [shorter] term (*viññānāṇaṃ*) is used, an instance of the elision of a syllable. This consciousness-infinity is sphere (or realm) in the sense of abode, of the associated Jhāna like a deva-realm of devas. The rest is the same as in the previous Jhāna.

This is the detailed Discourse on the Subject of Meditation on the Sphere of Infinite Consciousness.

III.—*The Subject of Meditation on the Sphere of Nothingness.*

Whoso, having reached mastery over the attainment of the sphere of infinite consciousness in the five ways, wishes to develop the sphere of nothingness, should [first] see the evils of the former sphere as, “This attainment has the sphere of infinite space for near enemy. It is not calm like the sphere of nothingness.” He should then put an end to hankering after it, attend to the sphere of nothingness as calm and attend to the absence, emptiness, mode of seclusion of the sphere of infinite space as the object of the sphere of infinite consciousness. How? Without attending to consciousness he should repeatedly advert to this: “It is nothing, it is nothing,” “It is empty, it is empty,” or “It is secluded, it is secluded,” attend to it, reflect on it, impinge on it with application and exercise of thought. As he drives his mind on to the sign,² the hindrances are discarded,

¹ Page 262.

² Read *nimitta cittam* for *nimittacittam*.

mindfulness is established, the mind is concentrated through access. Repeatedly he practises, develops, repeats, the sign. As he does so, consciousness of the sphere of nothingness is fixed in the emptiness, seclusion, nothingness of the lofty consciousness which proceeds diffusing through space just as the sphere of infinite consciousness is fixed in the lofty consciousness diffused through space.

And here the way of the ecstasy is to be understood as already described. This, however, is distinctive:—For, just as a man goes somewhere after seeing the assembly of monks gathered on a certain business in a pavilion, hall, and so on, and on returning when the monks have risen and left at the end of the business which called them together, and standing at the door and looking through the place sees that it is empty, that it is secluded, this thought does not occur to him, “Have so many monks died? or have they departed for any particular place?” but he sees indeed that the place is empty, [334] secluded, that there is nothing,—so first the monk lives, views the consciousness which has proceeded in space with the Jhāna-eye of the sphere of infinite consciousness. And when the consciousness disappears through the preliminary work of attention that “there is nothing, there is nothing,” he remains viewing its absence reckoned as a “going away.”

In so far as it is said of him that “*Wholly passing beyond the sphere of infinitude of consciousness he, thinking ‘there is nothing,’ enters into and abides in the sphere of nothingness.*”¹

Here also “wholly” means the same as above.

In the expression “sphere of infinitude of consciousness,” also, both Jhāna and object are called the sphere of infinite consciousness in the way already stated. For the object by the previous method is infinitude of consciousness, which as being the object of the Second Formless Jhāna is the sphere, in the sense of abode, like a deva-sphere of devas: hence the term “sphere of infinitude of consciousness.” And infinitude of consciousness, as being the condition of the birth of the Jhāna, is sphere in the sense of birth-place, as *Kambojā* is of horses: hence “sphere of infinitude of consciousness.” By

¹ *Digha* ii, 112.

not proceeding with, by not attending to, Jhāna and object, he transcends both of them and, since he ought to attain to, and abide in, the sphere of nothingness, he unites both of them in one term; hence the expression, "passing beyond the consciousness-infinity-sphere," is to be considered.

The expression, "There is nothing" is used as he attends thus: "Is not, is not! Empty! empty! Separate! separate!" Although what has been said in the Vibhaṅga¹ as, "*There is nothing, that is, he does not develop that consciousness [of the First Formless Jhāna], he makes it wane, he makes it disappear: he sees, 'There is nothing,' hence it is said, 'There is nothing,'*" has been said as contemplating consciousness by way of loss, the meaning is to be understood as in the passage here. For without adverting to, attending to, reflecting on, consciousness, but attending only to its absence, its emptiness, its separateness, he refrains from developing it, he makes it wane, he makes it disappear. There is no other meaning.

"He enters into and abides in the sphere of nothingness,"—here "nothing" signifies, "there is nothing of it." The statement is, that not even disruption remains of it. Nothingness is the state of having nothing left, an equivalent term for the disappearance of the consciousness of the sphere of infinite space. [335] Nothingness is the sphere, in the sense of abode, of that [third] Jhāna, like a deva-sphere of devas: thus, "sphere of nothingness." The rest is the same as in the preceding Jhāna.

This is the detailed Discourse on the Subject of Meditation on the Sphere of Nothingness.

IV.—*The Subject of Meditation on the Sphere of Neither Perception nor Non-perception.*

Whoso has reached mastery over the attainment of the sphere of nothingness in these five ways, and wishes to develop the sphere of neither perception nor non-perception, should first see the evils of the former sphere as, "This attainment has the sphere of infinite consciousness for a near enemy. It is not calm like the sphere of neither perception nor non-percep-

tion," or "Perception is a disease, perception is a boil, perception is a dart. This sphere, namely, of neither perception nor non-perception is calm, it is lofty," and see the blessings of the higher stages. He should then put an end to hankering after it and, attending to the sphere of neither perception nor non-perception as calm, should repeatedly advert to that attainment of the sphere of nothingness which has proceeded with nothingness as object, should attend to it, reflect upon it, impinge on it with application and exercise of thought, regarding it as calm! calm! As he repeatedly drives his mind on to the sign, the hindrances are discarded, mindfulness is established, the mind is concentrated through access. He repeatedly practises, develops, repeats the sign. As he does so, consciousness of the sphere of neither perception nor non-perception is fixed in the four aggregates called¹ the attainment of the sphere of nothingness, as the sphere of nothingness is fixed in the disappearance of consciousness. The way of the ecstasy is to be understood as given above.

In so far is this said of him that "*wholly passing beyond the sphere of nothingness he enters into and abides in the sphere of neither perception nor non-perception.*"²

Here also "wholly" has the meaning already given.

"Passing beyond the sphere of nothingness,"—here also both Jhāna and object are called the sphere of nothingness in the way already stated. For the object of the previous method is nothingness, which, as being the object of the Third Formless Jhāna, is the sphere, in the sense of abode, like a deva-sphere of devas: thus, sphere of nothingness. And nothingness as being the condition of the birth of the Jhāna [336] is sphere in the sense of birth-place, as *Kambojā* is of horses; thus, sphere of nothingness. By not proceeding with, not attending to, Jhāna and object, he transcends both of them; and since he ought to attain to, and abide in, the sphere of neither perception nor non-perception, he unites both of them in one term, and so the expression "passing beyond the sphere of nothingness" is stated.

¹ "Called," i.e., "which are the objects of."—*Tīkā*.

² *Dialogues* ii, 112.

“The sphere of neither perception nor non-perception,”—here the Jhāna is so called because of the real existence of such perception. In order to show this perception and its progress¹ arising in one who practises accordingly, the Vibhaṅga² elaborates the phrase, “*neither perceptual nor non-perceptual*,” and says that “*one attends to the sphere of nothingness as peace, and develops the attainment of the residuum of mental coefficients; therefore is it said to be neither perceptual nor non-perceptual*.” In that text the sentence “attends . . . as peace” means that he attends to the sphere of nothingness as peace, from the peacefulness of the object, thinking: “Verily this attainment is peace; since it will hold with non-existence as its object.” If he attends to it as peace, he is no longer in a state of desire for [further] attainment when he would be thinking, “How can I transcend this?” His mind is considering its peace, but as to regarding, contemplating, attending how “I shall advert,³ I shall attain, I shall sustain, I shall emerge from, I shall reflect upon [what I have gone through],” he does nothing of all this. Why? Because the sphere of neither perception nor non-perception is more peaceful, more exalted, than the sphere of nothingness. As a king, riding his elephant in great state and going about the city streets, might see craftsmen such as carvers in ivory, tightly swathed in one garment, their heads covered in another, their limbs besprinkled with ivory dust, making various forms out of ivory, and so on. And he, being pleased with their skill, might say: “O sirs, how cleyer are these masters who can do such things!” But the thought does not arise in him: “Good indeed would it be were I to give up my kingdom and become such a craftsman!” And why is that? Because of the great advantage of the glory of kingship. Now just as the king goes past the craftsmen, so although the monk attends to that attainment as peace, he does not consider, ponder, attend thus: “I will advert to it, attain it, sustain it, emerge from it, reflect upon it.” Attending to it as peace by the previous method, [337]

¹ *Tam tāva dassetun ti=tan ti tam saññā paṭipadam, yathāvutta-saññam tassāca adhigamūpāyam ti attho.—Uṭṭā.*

² Page 263.

³ Read *āvajjissāmi* for *āpajjissāmi*.

he arrives at the exceedingly subtle perception with the attainment of ecstasy. By means of that perception he becomes neither perceptive nor non-perceptive. And he is said to have developed the attainment of the residuum of mental coefficients, that is, the Fourth Formless attainment of mental coefficients of exceeding subtlety.

Now in order to show the meaning of that sphere of neither perception nor non-perception which by virtue of the thus acquired perception is so called, the states of mind and mental properties are here stated of one who has entered into that sphere of consciousness, or of one who is born in that plane of existence, or of one who lives in happiness under present conditions.¹ Of these three the states of mind and mental properties of one who has entered on that conscious experience are here intended. The literal definition is that, owing to the absence of gross perception and the presence of subtle perception in this Jhāna, with its associated states, there is neither perception nor is there the absence of perception. This Jhāna of neither perception nor non-perception is [classed as] a sphere included in the [conscious] spheres of mind and of ideas; hence the name “sphere of neither perception nor non-perception.” Or, again, the perception here is non-perceptual in so far as it is incapable of effective functioning; and owing to the presence of the subtle residuum of mental coefficients, it is not non-perceptual: hence “neither perceptual nor non-perceptual.” And “sphere of neither perception nor non-perception” means that it is a sphere in the sense of abode of the remaining states. And not only perception is of such a kind. Feeling also is neither feeling nor non-feeling, consciousness also is neither consciousness nor non-consciousness, contact also is neither contact nor non-contact. It should be understood that this discourse has been made with perception as representative of the other associated states.

This meaning can be made plain by the simile of oil for besmearing bowls, and so on. It is said that a novice besmeared a bowl with oil and put it by. At the time of drinking

¹ *Vibhaṅga* 263.

rice-gruel, the Elder said to him: "Bring the bowl." He answered: "There is oil on the bowl, sir." Then, when the Elder said: "Novice, fetch it; we will fill an oil-tube," he answered: "There is no oil, sir." In this simile, as from the said [quantum of] oil inside, there is oil in the sense of the bowl's being unfit for rice-gruel, and yet there is not sufficient oil for the filling of the oil-tube, even so that perception, from its incapacity for effective functioning, is not perception, and from the presence of the subtle residuum of mental coefficients is not non-perception.

But what is the function of perception here? The noting of the object and the engendering of repulsion after becoming the object of insight.¹ [338] As the element of heat cannot perform its function of burning in cold water, so this perception cannot manifest the function of noting. And in the remaining attainments it is not possible to engender repulsion after becoming the object of insight as perception can. Indeed, a monk, who has not accomplished his contemplation in other groups [of exercises] cannot attain to repulsion after he has grasped the groups of the sphere of neither perception nor non-perception, albeit perhaps the venerable Sāriputta,² or a greatly wise man of matured insight like Sāriputta might be able to do so. "These states (of neither perception nor non-perception) not having been, have come to be; having become, they perish,"—thus he might be able to do so by way of contemplating the group as a whole, but not by means of insight into individual states. Such is the subtlety of this attainment.

As by the simile of oil for besmearing the bowl, so by the following simile of water in one's path this meaning is to be made plain. They say that a novice, going on a journey ahead of his Elder, saw a little water and said: "Water, sir; take off your sandals." Then, when the Elder said: "If so, bring the bathing cloth; we will bathe," he replied: "There is no water." In this simile, as there is water in the sense of there

¹ Some read *visesa-* for *visaya-*, meaning thereby, "and the engendering of repulsion through extraordinary insight." See *Expositor* 279 n.

² *Majjhima, Anupada Sutta.*

being just enough to wet the sandals, and no water in the sense of there not being enough for bathing, so this perception from its incapacity for effective functioning is not perception, and from the presence of the subtle residuum of mental coefficients is not non-perception. Not only by these, but also by other fitting similes, should this meaning be made clear.

“He enters into and abides,”—this is as said above.

This is the detailed discourse on the subject of meditation on the sphere of neither perception nor non-perception.

V.—*The Particular Discourse.*

The fourfold consciousness of immaterial spheres
Th’ incomparable Lord hath [here] declared. And now
That these we’ve learnt, we must go on to know thereof
Some teaching in detail. These four do come to pass
If one transcend th’ object experienced. But the wise
Believe the Jhāna qualities are not surpassed.

Of the four attainments, the first is from transcending the image of the mark or the device-object, the second is from transcending space, the third is from transcending the consciousness proceeding with reference to space, the fourth is from transcending the disappearance of consciousness proceeding with reference to space. Thus these four Formless attainments should be understood in all respects to have transcended the object. [339] But in them the wise do not hold with the transcending of the factors. In them there is no transcending of the factors as in the attainments of the realm of form, because in all of them there are just two Jhāna-factors, even-mindedness and collectedness of mind. Though it be so,

Here each latter one is nobler; understand

The similes of dress and storeys thus:—

As in the lowest storey of a four-storeyed palace there might be available the highest of the five pleasures of sense in the form of celestial dancing, singing, music, fragrant scent, garlands, sweet drinks and eatables, couches, clothes, and so on;

in the second storey the pleasures available might be higher than those in the first; those in the third storey might be higher still; those in the fourth storey might be the highest of all; although herein the four are all palace storeys, and there is no distinction in them as such, yet owing to the difference in the achievement of the pleasures, the higher storey is more excellent than the lower:—

And as a woman might possess garments of a texture [numbered] four, three, two, or one in weight, spun thick, soft, very soft, most soft, and of the same dimensions in length and breadth; although herein the four garments are the same in length and breadth, and there is no difference in respect of size, yet the last named are more excellent than the former as regards the coarseness or smoothness of touch, fineness of texture and value, so also in these four Formless attainments, although there are only two factors, even-mindedness and collectedness of mind, yet owing to the distinction in development and the degree of excellence of the factors, the subsequent attainments here are more exalted. Thus they are of graduated excellence.

Where a pavilion stands with filth around,
One clinging hangs, another on him leans,
Another stands without, and leaning not,
On him a fourth man leans:—the wise should see
In these four men, those four respectively.

This is how the meaning is connected:—They say that there was a pavilion in an unclean place. A certain man on arriving there, loathing the dirt, hung on to the pavilion with both hands and remained there as though fixed. Another man having come, remained leant on the first man who was hanging to the pavilion. Then another having come, thought: “He who hangs on to the pavilion, he who leans on him—both of them are badly placed. Their fall, with the fall of the pavilion, is certain. Now I stand outside,” [340] and he stood outside without depending on that support. Then another came and considered the unsafe positions of the man who hung on to the pavilion and of the man who leant on him, and con-

sidering the safe position of the man who stood apart, stood leaning on him. Herein space from which the device has been separated should be regarded as the pavilion in an unclean place; the sphere of infinite space, with space for object and contempt for the device-object, as the man who, loathing the impurity, hung on to the pavilion; the sphere of infinite consciousness arising in dependence on the sphere of infinite space, with space for object, as the man who leant on him who hung on to the pavilion; the sphere of nothingness, which does not make the sphere of infinite space its object, but has the absence (of the first Formless consciousness) for its object, as the man who thought of the unsafe position of both those men, and who without leaning on him who hung on to the pavilion, stood outside; the sphere of neither perception nor non-perception proceeding in dependence on the sphere of nothingness, established in the exterior position called the absence of the (first Formless) consciousness, as the man who thought of the unsafe positions of the man who hung on to the pavilion and of the man who leant on him, and who, considering the man who stood without as "he is well placed," stood leaning on him.

Though this be so,

"This" takes just "that" as object, for there is
No other; even so, that they may live,
Men take a king though his defects be seen.

"This" sphere of neither perception nor non-perception takes "that" sphere of nothingness for its object for want of another, in spite of the latter's fault of having the sphere of infinite consciousness as its "near enemy." Like what? As when "that they may live, men take a king though his defects be seen." For although the people see his faults, to wit, "his conduct is harsh," they would not get their livelihood save under this king who, though unrestrained, harsh in act, speech, and thought, is lord of all the quarters of the country. Even so this sphere of neither perception nor non-perception takes that sphere of nothingness for its object, in spite of its defect, from inability to get any other. Still,

Who climbs a stairway grasps the stairway rail;
Who climbs a hill sees steadfastly the peak;
Who climbs a rock will seek a kneehold firm;
So doth a man just on this Jhāna lean,
And so he, leaning on it, carries on.

Thus is ended the Tenth Chapter called the Exposition of the Formless in the section of the development of Concentration in the Path of Purity composed for the purpose of gladdening good folk.

[341] CHAPTER XI

EXPOSITION OF CONCENTRATION

Development of the Perception of Revulsion from Food.

Now we come to the exposition of the development of the perception of revulsion from (or abominableness of) sustenance¹ shown in outline as "one perception" immediately after the Formless.

Therein, sustenance (*āhāro*) is that which fetches (*āharati*, its own fruit). It is of four kinds: material food, contact, purpose, and consciousness. Of them, who sustains (fetches) what? (1) Material food sustains the eight material qualities ending in nutritive essence.² (2) Contact sustains the three feelings. (3) Purpose sustains re-conception in the three forms of becoming. (4) Consciousness sustains name-form at the moment of conception.

Of them, in material food there is the danger of desire (for taste); in contact there is the danger of approach (or attraction to the object); in purpose the danger of coming to be; in consciousness the danger of re-conception. And among them with their dangers, material food is to be illustrated by the simile of the child's flesh,³ contact by the simile of a cow with a sore hide,⁴ purpose by the simile of a charcoal-pit,⁴ consciousness by the simile of sword and stake.⁵

And among them, only material food, such as the different kinds of things to eat, to drink, to bite, to lick, is intended in this sense to be sustenance. Perception which arises by way of seizing the abominable mode in such food is perception of

¹ See *Dialogues* iii, p. 263, *Kindred Sayings* ii, p. 8 and footnotes. Translated "nutriment" in *Expositor*, e.g. p. 430 f.

² The eight are: The four primaries—extension, cohesion, heat, mobility, and four depending on these—colour, odour, taste, nutritive essence.—*Expositor* 110.

³ *Kindred Sayings* ii, p. 68.

⁴ *Ibid.* 69.

⁵ *Ibid.* 70.

revulsion from food. He who wishes to develop that perception should, after acquiring the subject of meditation and not missing a single word of it, reflect, alone and secluded, [342] on the abominableness of material food such as the different kinds of things to eat, to drink, to bite, to lick, the abominableness of food manifesting itself in ten ways: (1) From the necessity of having to go for it; (2) of seeking for it; (3) of eating it; (4) because of ingredients; (5) of the receptacle; (6) of its undigested state; (7) of its digested state; (8) of its fruit; (9) of its oozing; (10) of its being smeared.

(1) Of these, "From the necessity of having to go for it," means:—In this mighty religion, a monk, after reciting the word of the Buddha or doing his ascetic duties the whole night, rises in time, does what he has to do in the courtyard of his shrine, and of the Bo-tree, sees to the water for washing, sweeps the cell, nourishes his body, takes his seat and attends to the subject of meditation twenty or thirty times. Rising therefrom he must needs take his bowl and robe, forsake the groves which are the scene of his religious austerities, free from crowding, pleasant in their solitude, full of shade and water, clean, cool, delightful spots, and go, regardless of the noble delight of solitude, in the direction of the village for the sake of food, like a jackal going towards the charnel-field. As he goes along he must, as soon as he gets down from the bedstead or stool, step on the mat which is covered with dust from the feet, with droppings of house lizards, and so on. Then his eyes must meet the front of the monastery which is more filthy than the inner room owing to the occasional defilements of rat-dung, bat-dung, and so on; then the lower floor which, being occasionally besmeared with droppings of owls, pigeons, and so on, is more filthy than the upper floor; then the cell, which is more filthy than the lower floor owing to the occasional defilements of faded grasses and leaves borne on the wind, of the sick novices obeying the calls of nature, spitting and blowing their noses there, and of water and mud and so on, in the rainy season. He must see the monastery road which is more filthy than the cell. After saluting in due course the

Bo-tree, and the shrine, and standing in a considering-pen,¹ he, regardless of the shrine which is like a heap of pearls, the Bo-tree which is as captivating as a tuft of peacock's tail-feathers, the dwelling which is glorious with the splendour of a deva-mansion, goes forth with the thought: "Turning one's back on such a delightful place, one must go for the sake of food," and going along the road to the village, he finds the road to be full of stumps and thorns, broken and uneven, owing to the active running of water. Then, wearing his inner garments as though covering a boil, fastening his girdle as though binding a bandage on a wound, putting on the outer garment as though covering a heap of bones, [343] and taking out his bowl as though taking out a medicine-pot, he arrives near the village gate where he must behold corpses of elephants, of horses, of cattle, of buffaloes, of men, of snakes and dogs. Not merely must he behold them, he must also suffer their smell to strike his nose. Then standing at the village gate, he must observe the village roads to shun danger from fierce elephants, horses, and so on. Thus for the sake of food must he step on, behold, smell, such abominations beginning with the mat and ending in the various kinds of corpses. Food is indeed abominable: thus he should consider its abominableness from the necessity of having to go for it.

(2) How, from the necessity of having to seek for it? Bearing the abominableness of having to go for food, the monk, having entered the village, must walk the village streets from house to house, bowl in hand, like a pauper dressed in rags.² There in the village during the rainy season, his legs sink in the muddy water as far as his calves at every step, one hand holding the bowl, the other lifting the robe. In the hot season he must walk about, his body covered with dust and grass hurled by the fury of the wind. Reaching every door he must behold and step into dirty pools and pools of mud mixed with the washings of fish, of meat, of rice, with saliva, mucus, dog's dung, pig's dung, and so on, and full of worms

¹ *Vitakka-mālake*, i.e., where he thinks as to the place where he ought to go to for alms.

² Thus the *Tīkā* explains *saṅghāṭipārutena: kappanapārupanena pārutasarīrena*.

and black flies. And the flies from the pools come and alight on his garments, his bowl, and his head. When he has entered the houses, some give, others do not give alms. Some of those who give, give food which was cooked the day previous, or stale food, or putrid junkets and cakes, and so on. Some who do not give say, "Please pass on to the next house, sir." Some remain silent as though not seeing him. Others turn their faces elsewhere; still others use harsh speech, such as, "Away, you bald pate!" After thus roaming the village for alms, he must leave it like a pauper. Thus for the sake of food he must step on, behold and put up with, such abominations as muddy water from the time he enters the village until he leaves it. Food is indeed abominable,—thus he should consider its abominableness from the necessity of having to seek for it.

[344] (3) How about eating it? Having thus sought the food and seated himself comfortably in a pleasant spot outside the village he, on seeing a monk worthy of reverence or a respectable man, ought to invite him so long as he has not dipped his hand in the food. But the moment he has dipped his hand with intent to eat the food, he should be ashamed to say, "Have some." And as he kneads the food after dipping his hand in it, the perspiration that flows along his five fingers wets the dry, hard food and makes it soft. When making lumps of the food which has lost its beauty through kneading, he puts it in his mouth, the lower teeth fulfil the functions of a mortar, the upper teeth those of a pestle, the tongue those of the hand. There in the mouth it is ground like dog's food in a dog's food-dish, with the pestles of the teeth, turned over by the tongue, and is besmeared with the thin, clear saliva on the blade of the tongue; with the thick saliva from the middle of the tongue; with the impurities from between the teeth in places where the teeth-bones cannot get at it. And so the food being at that moment a special preparation devoid of beauty and odour, reaches a highly loathsome state like dog's vomit in a dog's food-dish. And in such a state it appears to the eye as something that might have been swallowed long ago. Thus he should consider its abominableness that arises from eating it.

(4) How about the ingredients? And since Buddhas, silent Buddhas, or universal monarchs provide one or other of the four ingredients: bile, phlegm, pus, blood, and persons of weak merit provide all the four, the food when eaten and taken inside becomes highly loathsome, as though it was smeared with thick oil of the honey-tree in him who has an excess of bile; as though it was smeared with the juice of the nāgabala leaf in him who has an excess of phlegm; as though it was smeared with sour butter-milk in him who has an excess of pus; as though it was smeared with colouring dye in him who has an excess of blood. Thus he should consider its abominableness from the ingredients.

(5) How about the receptacle? When the food, being smeared with any one of the four ingredients, enters the stomach, it is not stored up in golden vessels, jewel vessels or silver vessels, and so on. If it is swallowed by a young person of ten years of age, it is put in a place (i.e., stomach) which resembles an excrement-pit unwashed for ten years. [345] If it is swallowed by a person of twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety or a hundred years of age, it is put in a place which resembles an excrement-pit unwashed for twenty . . . a hundred years. Thus he should consider its abominations from the receptacle.

(6) How about its undigested state? This food being stored in such a place remains, so long as it is undigested, in a highly loathsome state, in that loathsome place which, as has been stated above, is excessively foul-smelling, of pitch darkness, a passage for the winds carrying the smell of various corpses, all the food swallowed to-day, yesterday, and the day before, being gathered up in a lump in a membrane of phlegm, boiled by the heat of the body's fire, giving rise to foam and bubble, just as when in summer an unseasonable rain pours down violently, the grasses, leaves, bits of mats, and dead bodies of snakes, of dogs, of men, and so on, which have fallen into a pit at the gate of a village of outcastes, being heated by the sun's rays, rise up and down in foam and bubble. Thus he should consider its abominableness from its undigested state.

(7) How about its digested state? The food, cooked by the body's heat¹ does not become gold or silver, and so on, as do the elements of those metals. But, giving rise to foam and bubble, it becomes excrement like yellow loam ground on a smooth grindstone and put in a tube, and fills the abdomen. Becoming urine it fills the bladder. Thus he should consider its abominableness from its digested state.

(8) How about its fruit? The food, when well digested, brings about various putridities such as the hairs of the head, hairs of the body, nails, teeth. When it is not well digested, it brings about hundreds of diseases such as ringworm, itch, scab, leprosy, cutaneous disease, consumption, cough, hemorrhage. Such is its fruit,—thus he should consider its abominableness from its fruit.

(9) How about the oozing? The food being swallowed, goes in by one door, and oozes out by the various doors as filth of the eye, from the eye, as filth of the ear, from the ear, and so on. When he swallows it he does so in great company; but when he throws it out as excrement, urine, and so on, he does so alone by himself.² [346] He who eats it feels happy and delighted, elated and full of joy and gladness for the first day. When he relieves himself on the second day he has to shut his nose, distort his face, and is disgusted and sick at heart. Lustful, greedy, giddy, infatuated, he eats it on the first day, and ejects it on the second day, when after it has abided one night he has lost all passion for it, is vexed with it, ashamed of it, disgusted with it. Hence said the Ancients:—

Nice things to eat and drink, food hard and soft,

By one door enter in, by nine go out.

Nice things to eat and drink, food hard and soft,

One eats in company, throws out alone.

Nice things to eat and drink, food hard and soft,

One eats in joy and throws out in disgust.

Nice things to eat and drink, food hard and soft—

They all become foul things in one night's time.

¹ *Tattha kāyagginā.* P.T.S. *tattakāy°*, by the fire of the heated body.

² Or, "when it is swallowed, it is done in great company; but when it oozes out, it does so severally as," and so on.

Thus should one consider its abominableness from its oozing out.

(10) How about the smearing? While food is eaten, it smears the hands, lips, tongue, and palate, which on that account become abominable, must needs be washed again and again to remove the smell. Just as when rice is boiled, the chaff, broken rice, husk-powder, and so on, boil over and smear the brim and lid of the pot with scum, so when food, which has been eaten, is cooked (digested), giving rise to foam by means of the body's heat which goes through the whole body, it rises up and smears the teeth with dental filth; the tongue, palate, and so on, with saliva, phlegm, and so on; the eyes, ears, nose, the lower passage, and so on, with filth of the eye, filth of the ear, mucus, urine, excrement and so on, on account of which these outlets are neither clean nor pleasant though they be washed every day. After washing any one of these outlets, the hand must needs be washed with water in its turn. After washing some outlet the hand does not cease to be abominable though it be washed two or three times with cowdung, clay-earth or scented powder. Thus should one consider the abominableness of food from the smearing.

As he thus reflects upon the tenfold abominableness, impinges on it with application and exercise of thought, the material food becomes manifest by virtue of the mode of abominableness. [347] Again and again he practises, develops, repeats, the sign. As he does so, the hindrances are discarded. He concentrates the mind by means of access-concentration which has not reached¹ ecstasy on account of the intrinsic nature and profundity of material food. And the perception here appears by virtue of grasping the mode of abominableness. Therefore this subject of meditation goes under the name of perception of the abominableness of food. And the mind of the monk who is devoted to the perception of the abominableness of food, shrinks, withdraws, turns away from the lust of taste. Like a traveller who eats his child's flesh from a desire to get out of the desert, he takes food without going to excess, to the end that he may escape from ill. By

¹ Read *appattena* for *appanattena*.

means of the mastery of material food, he attains mastery over the lust of the five sensual pleasures. By means of the mastery of the five sense-desires, he masters the aggregate of matter. And by virtue of the abominable state such as the undigested state, the development of his mindfulness as regards the body is fulfilled. He is trained in the practice favourable to the perception of the Foul. And depending on this attainment, he is bound for a happy destiny, though he fall short of the goal of deathlessness under present conditions.

This is the detailed discourse on the development of perception of the abominableness of food.

Development of the Determination of the Four Elements.

We now come to the exposition of the development of the determination of the four elements, shown in outline as "one determination" immediately after the perception of the abominableness of food.

Therein, "determination" means deciding by way of noting the intrinsic nature. "Four-element-determination" is the determining of the four elements. Attending to the four elements, meditating on the four elements as subject, determining the four elements, are the same in sense. This determination of the four elements is treated in two ways: briefly and at length: briefly in the Mahāsatipatṭhāna¹; at length in the Mahāhatthipadūpama,² Rāhulovāda,³ Dhātuvibhaṅga.⁴ "Just as a clever cattle-butcher, monks, or his apprentice, when he has slain an ox, displays the carcase piecemeal at the crossways as he sits, [348] even so does a monk reflect upon this very body, however it be placed or disposed, with respect to its fundamentals: — 'There are in this body the four primary elements of earth, water, heat, and air.'"¹ So it is stated briefly in the Mahāsatipatṭhāna for the sake of one who, being sharp of intellect, meditates on the elements. The meaning is:—As the clever cattle-butcher or his apprentice who works for food, kills the ox, cuts it up and, sitting at the crossways called the meeting-place of main roads from the four directions, displays it piece-

¹ *Dīgha* ii, 290.

² *Majjhima* i, 184.

³ *Ibid.* 421.

⁴ *Ibid.* iii, 237.

meal, so the monk reflects upon the body, however it be placed according to any of the postures or disposed according as it has been placed, with respect to its fundamentals:—"There are in this body the four primary elements of earth . . . air." What does this amount to? As when the butcher is rearing the ox, is taking it to the slaughter-house, and there at the slaughter-house is fastening it, placing it, slaying it, seeing it slain,¹ dead, the concept "ox" does not disappear so long as he has not cut it up and displayed it piecemeal; but when he has cut it up and sat down, the percept "ox" disappears, the percept "flesh" arises, so that he does not think that it is the ox which he sells and others buy, but it is the flesh that he sells and that others buy,—so, while the monk is a foolish, average man, a householder, or has just been ordained, the concept "being," "man," or "person" does not disappear so long as he, making a concrete estimate of this very body, however it be placed or disposed, does not reflect upon it as elements.² But when he reflects upon it as elements, the concept "being" disappears, and the mind is established by virtue of the elements. Hence said the Blessed One: "Just as a clever cattle-butcher, monks," and so on.

And in the Mahāhatthipadūpama it is said at length for the sake of him who, being not too sharp of intellect, meditates on the elements: "*Friends, which is the earth-element that is personal? Everything personal and referable to an individual which is hard, solid, or derived therefrom,—such as the hairs of the head or body . . . stomach, excrement, together with anything else that, being personal and referable to an individual, is hard, solid, or derived therefrom, is called, friends, the earth-element that is personal. [349] Friends, which is the water-element that is personal? Everything personal and referable to an individual which is water, watery or derived therefrom,—such as bile . . . urine, together with anything else that, being personal and referable to an individual, is water, watery, or derived therefrom, is called, friends, the water-element that is personal. Friends, which is the fire-element that is personal?*"

¹ Read *vadhitam*.

² Elements=fundamentals, *dhātu*.

Everything personal and referable to an individual which is fire, fiery, or derived therefrom, such as whatever heats, consumes, or burns up, or whatever wholly transmutes food and drink in digestion ; together with anything else that, being personal and referable to an individual, is fire, fiery, or derived therefrom, is called, friends, the fire-element that is personal. Friends, which is the air-element that is personal? Everything personal and referable to an individual which is air, airy, or derived therefrom, such as wind discharged upwards or downwards, wind in the stomach or abdomen, vapours that traverse the several members, inhalings and exhalings of breath, together with anything else that, being personal and referable to an individual, is air, airy, or derived therefrom, is called, friends, the air-element that is personal." And so also in the Rāhulovāda and Dhātuvibhaṅga Suttas.

And here is the explanation of the terms which are not clear: "Personal, referable to an individual," are both synonyms of "one's own," which means, born of self, included in one's continuum (*santāna*). Just as in the world talk among women folk is called "womanly," "personal" is because it arises in one's person, "referable to an individual" is because it arises on account of the self.

"Hard" means rigid. "Solid" means harsh to the touch. The first denotes the characteristic, the second the mode. For the earth-element has the characteristic of hardness, the mode of harshness to the touch; hence "solid."

"Derived therefrom" means, held firmly, i.e., to the notions of "I," "mine." Held firmly, seized, touched, is the meaning.

"Such as" is a particle. Which is that earth-element?—is the meaning. To show what it is, he says, "hairs," and so on. Here the earth-element is to be understood as shown in twenty forms including the brain.

"Anything else" includes the earth-element in the remaining three elements.

[350] It gets to this and that place by flowing;—thus it is "water." "Watery":—it comes under the various kinds of water set up by karma, and so on. What is that? The cohering characteristic of the earth-element.

“Fire” is by virtue of heat. As said above, “fiery” is that which comes under the various kinds of heat. What is that? The characteristic of caloricity.

“Whatever”—is that by which this body, through the perturbed watery element, is heated, through sickness lasting for a day and so on, becomes hot.

“Whatever consumes”—is that by which the body is consumed and becomes short of faculties, loses its strength, gets wrinkles and grey hairs.

“Whatever burns up”—is that by the perturbation of which this body burns, and so the man, crying, “I burn! I burn!” longs to be anointed with butter, washed a hundred times with *goshita*, sandal-wood and such unguents, to be fanned with a palm-leaf.

“Or whatever wholly transmutes food and drink in digestion,” is that by which anything to eat such as rice, anything to drink such as sweet beverages, anything to bite such as pastry, or anything to suck such as a ripe mango, honey, molasses, is well digested; each has its own function to perform. And here the first three kinds of fire are set up by the four causes,¹ the last (digestive fire) by karma only.

“Air” is by virtue of moving. As said above, “airy” is that which comes under the various kinds of air. What is that? The characteristic of supporting.

“Wind discharged upwards” is wind rising upward leading to vomiting, hiccough, and so on.

“Wind discharged downwards” is wind going downward ejecting excrement, urine, and so on.

“Wind in the stomach” is wind outside the viscera.

“Wind in the abdomen” is wind inside the intestines.

“Vapours that traverse the several members” are vapours which, passing along the network of veins, traverse the several members of the whole body, giving rise to such actions as bending in and stretching out.

“Inhalings of breath” are the breath going in.

“Exhalings of breath” are the breath going out.

¹ Viz. karma, consciousness, season, food.

And here the first five kinds are set up by the four causes, inhalings and exhalings by consciousness.

[351] Everywhere the term, "anything else," includes the water-element, and so on, in the three sections other than the one treated of.

Thus the four elements have been treated at length in forty-two forms, namely: the earth-element in twenty forms, the water-element in twelve, the fire-element in four, the air-element in six. This, so far, is the explanation of the text.

And in this system of developing¹ the monk of sharp intellect gradually comes to apprehend the elements in details that the hairs of head are the earth-element, the hairs of body are the earth-element. And the subject of meditation becomes plain as he attends that whatever has the characteristic of rigidity is the earth-element, whatever has the characteristic of cohering is the water-element, whatever has the characteristic of bringing to maturity is the fire-element, whatever has the characteristic of supporting is the air-element. But when a monk not too sharp of intellect attends so, it keeps in the dark and does not reveal itself to him. It becomes plain when he attends in detail by the former method. How? Just as, of two monks, reciting the texts with many repetitions, the one who is of sharp intellect recites once or twice the repeated passage in full, and then goes on with his recitation saying only the initial and final words of the repeated passages, the other not too sharp of intellect says: "What a recitation! This one does not even let the lips touch each other. If he recites thus, when will he get to know the text?"² and he himself does the recitation going through the repeated passages in full. And the other man says to him: "What a recitation! This one does not let himself come to the end. If he recites thus, when will he finish the text?"² Even so, the monk of sharp intellect gradually comes to apprehend in detail the elements as hairs, and so on. And the subject of meditation becomes plain as he attends by the brief method that whatever has the characterisic of rigidity is the earth-element, and so on. There is darkness and non-revelation when the other

¹ Read *Bhāvanānaye*.

² Read *tanñi* for *tan ti*.

monk attends likewise.¹ The subject is manifested when he attends in detail by way of hairs, and so on. Therefore the monk, sharp of intellect, wishing to develop this subject of meditation, should in solitude and seclusion advert to his whole physical body, apprehend the elements briefly that in this body whatever is rigid or hard is the earth-element, whatever is cohesive [352] or is flowing² is the water-element, whatever brings to maturity or is hot is the fire-element, whatever is supporting or moving is the air-element, and again and again advert to, attend to, reflect on, the earth-element, the water-element, as mere element, without sentience, without soul.

As he thus strives there arises before long the concentration which, from having intrinsic nature as object, is just access and has not reached ecstasy, and which is attended by understanding that illuminates the different kinds of elements.³

Or, in order to show that these Four Great Primaries are devoid of sentience, the Captain of the Law has declared four groups: "*It is by and because of bones and sinews, flesh and skin, that a space is enclosed which is called a visible shape.*"⁴ Classifying them by the hand of knowledge which goes through the spaces in between any two of them, the monk should apprehend the elements as stated previously: "Whatever among them is rigid or hard is the earth-element, and again and again advert to, attend to, reflect on, the earth-element, the water-element, as mere elements, without sentience, without soul." As he thus strives, there arises before long the concentration which, from having intrinsic nature as object, is just access, and has not reached ecstasy, and which is attended by understanding that illuminates the different kinds of elements.

This in brief is the system of development in the determination of the Four Elements.

It is to be understood in detail thus:—The student not too sharp of intellect who wishes to develop this subject of medita-

¹ Read *tathā*.

² *Drava*, not registered in P.T.S Dictionary.

³ Read *dhātu° pariggahito* as one compound.

⁴ *Further Dialogues* i, 137.

tion should study in detail the elements in forty-two aspects from his teacher, and living in a dwelling as described above, should, in solitude and seclusion, his duties all performed, develop the subject in four aspects thus: (1) Treating them in brief along with their constituents; (2) classifying them together with their constituents; (3) treating them in brief along with their characteristics; (4) classifying them together with their characteristics.

(1) Of these, how does he develop it, treating them in brief along with their constituents? Here the monk determines the attribute of rigidity in twenty parts of the body to be the earth-element; determines the attribute of cohesion in watery fluid in twelve parts of the body to be the water-element; [353] determines the heat which brings to maturity in four parts to be the fire-element; determines the attribute of support in six parts to be the air-element. As he determines thus, the elements manifest themselves. As he repeatedly adverts to, attends to them, access-concentration arises in the way described.

(2) But if, though he develops it so, the subject of meditation is not realized, he should then develop it by classifying the elements together with their constituents. How? First, without forgetting all that has been said under the thirty-two parts of the body about the sevenfold proficiency in acquirement and the tenfold proficiency in attention, as set forth in the subject of mindfulness regarding the body, he should begin reciting in direct and reverse order the sets of five ending in skin and so on, and do all that has been laid down there.

This is distinctive: There, attending to the hairs and so on, by way of colour, shape, direction, range, limit, one is to establish one's mind through revulsion, here through the elements. Therefore, after attending to the hairs, and so on, by fives, by way of colour, and so on, one should attend in the end thus:—

These hairs grow on the skin which envelops the skull. Just as when *kuntha* grass is growing on an ant-hill, the ant-hill does not know that the grass grows on it, nor does the

grass know that it grows on the ant-hill, so the skin enveloping the skull does not know that the hairs grow on it, nor do the hairs know that they grow on the skin which envelops the skull. There is no mutual laying to heart, no reflection.¹ Thus hairs form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Hairs of body grow on the skin which envelops the body. Just as when *dabba* grass is growing in a deserted village, the village does not know that the grass grows in it, nor does the *dabba* grass know that it grows in the deserted village, so the skin enveloping the body does not know that hairs grow on it, nor do the hairs know that they grow on the skin which envelops the body. There is no mutual laying to heart, no reflection. Thus, hairs of body form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Nails grow at the tips of fingers and toes. Just as when boys play at piercing the seeds of the honey fruit with sticks, the sticks [354] do not know that the seeds are fixed on them, nor do the seeds know that they are fixed on the sticks, so the fingers and toes do not know that the nails grow at their tips, nor do the nails know that they grow at finger-tips, toe-tips. There is no mutual laying to heart, no reflection. Thus nails form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Teeth grow in the jaw-bones. Just as when carpenters put up posts by sticking them with some sort of plaster or stone mortars, the mortars do not know that on them stand the posts, nor do the posts know that they stand on the mortars, so the jaw-bones do not know that the teeth grow on them, nor do the teeth know that they grow on the jaw-bones. There is no mutual laying to heart, no reflection. Thus teeth form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

¹ Cf. the similar argument in *Khuddakapāṭha Comm.* 42 ff.

Skin envelops the whole body. Just as a harp which is covered with wet ox-hide does not know that it is covered with the wet ox-hide, nor does the wet ox-hide know that it covers the harp, so the body does not know that it is enveloped by the skin, neither does the skin know that it envelops the body. There is no mutual laying to heart, no reflection. Thus skin forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Flesh is smeared on the skeleton. Just as a wall, besmeared with clay, does not know that it is smeared with the clay, nor does the clay know that it smears the wall, so the skeleton does not know that it is smeared with the nine hundred different pieces of flesh, nor does the flesh know that it smears the skeleton. There is no mutual laying to heart, no reflection. Thus flesh forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Sinews bind the bones inside the body. Just as sticks in a wattle-and-daub wall being kept in position by creepers, do not know [355] that they are kept in position by the creepers, nor do the creepers know that they keep the sticks in position, so the bones do not know that they are bound by the sinews, nor do the sinews know that they bind the bones. There is no mutual laying to heart, no reflection. Thus sinews form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Among the bones the heel-bone supports the ankle-bone, which in turn supports the leg-bone, which supports the thigh-bone, which supports the hip-bone, which supports the back-bone, which supports the neck-bone, which supports the bone of the head. The bone of the head rests on the neck-bone, which in turn rests on the back-bone, which rests on the hip-bone, which rests on the thigh-bone, which rests on the leg-bone, which rests on the ankle-bone, which rests on the heel-bone. Just as, in heaps consisting of bricks, timber, cow-dung, and so on, the lower bricks, and so on, do not know that they support the upper ones, neither do the upper ones know that they rest on the lower ones, so the heel-bone does

not know that it supports the ankle-bone, which in turn does not know that it supports the leg-bone, which does not know that it supports the thigh-bone, which does not know that it supports the hip-bone, which does not know that it supports the back-bone, which does not know that it supports the neck-bone, which does not know that it supports the head-bone; neither does the head-bone know that it rests on the neck-bone, which does not know that it rests on the back-bone, which does not know that it rests on the hip-bone, which does not know that it rests on the thigh-bone, which does not know that it rests on the leg-bone, which does not know that it rests on the ankle-bone, which does not know that it rests on the heel-bone. There is no mutual laying to heart, no reflection. Thus bone forms [356] a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Marrow is inside the various bones. Just as bamboo-tubes, and so on, in which are placed sodden cane-sprouts, and so on, do not know that in them are placed the sodden cane-sprouts, and so on, nor do the cane-sprouts, and so on, know that they are placed in the bamboo-tubes, and so on, so the bones do not know that inside them is the marrow, nor does the marrow know that it is inside the bones. There is no mutual laying to heart, no reflection. Thus marrow forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Kidneys are bound together by a thick sinew which issues as a single root from the œsophagus, and branches out into two at a little distance and surrounds the heart-flesh. Just as a couple of mangoes being bound together by their stalk, the stalk does not know that it binds the two mangoes together, nor do the two mangoes know that they are bound together by the stalk, so the thick sinew does not know that it binds together the kidneys, nor do the kidneys know that they are bound together by the thick sinew. There is no mutual laying to heart, no reflection. Thus the kidneys form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

The heart rests on the middle of the cave made by the breast-bone inside the body. Just as the interior of an old carriage-frame, in which a piece of meat is placed, does not know that in it is placed the piece of meat, nor does the piece of meat know that it is inside the old carriage-frame, so the interior of the breast-bone-cave does not know that in it is the heart, nor does the heart know that it is inside the cave of the breast-bone. There is no mutual laying to heart, no reflection. Thus heart forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Liver leans against the right side between the two breasts within the body. Just as the side of a frying-pan to which two pieces of meat are stuck does not know that to it are stuck the two pieces of meat, nor do the two pieces of meat know [357] that they are stuck to the side of the frying-pan, so the right side in between the two breasts does not know that against it leans the liver, nor does the liver know that it leans against the right side between the two breasts. There is no mutual laying to heart, no reflection. Thus liver forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Of the pleuræ, the covering pleura surrounds the heart and kidneys. The non-covering pleura envelops the flesh beneath the skin in the whole body. Just as meat wrapped in white cloth does not know that it is wrapped in the white cloth, nor does the white cloth know that it wraps the meat, so the kidneys and heart and flesh in the whole body do not know that they are covered by the pleura, nor does the pleura know that it covers the kidneys and heart and flesh in the whole body. There is no mutual laying to heart, no reflection. Thus pleura forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Spleen rests on top of the stomach-membrane to the left of the heart. Just as the top of a granary on which is a piece of cow-dung does not know that on it is the piece of cow-dung, nor does the piece of cow-dung know that it is on top of the

granary, so the top of the stomach-membrane does not know that the spleen rests on it, nor does the spleen know that it rests on top of the stomach-membrane. There is no mutual laying to heart, no reflection. Thus spleen forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Lungs hang down covering from above the heart and liver between the two breasts within the body. Just as the interior of an old granary from which hangs a bird's nest does not know that the bird's nest hangs from it, nor does the bird's nest know that it hangs from the interior of the old granary, so [358] the interior of the body does not know that in it hang the lungs, nor do the lungs know that they hang in such interior of the body. There is no mutual laying to heart, no reflection. Thus lungs form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Intestines are situated within the body limited by the œsophagus and the anus. Just as a trough of blood, in which is coiled a (snake's) dead body from which the head has been severed and which is covered with veins, does not know that in it is placed the dead body of veins, nor does the dead body of veins know that it is placed in the trough of blood, so the interior of the body does not know that in it lie the intestines, nor do the intestines know that they are within the body. There is no mutual laying to heart, no reflection. Thus intestines form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Bowels are bound in twenty-one coils within the intestinal sac. Just as a mattress of cords for the wiping of feet sewn together with cords does not know that it is sewn together with the cords, nor do the cords know that they have sewn the mattress, so the intestines do not know that the bowels bind them together, nor do the bowels know that they bind the intestines. There is no mutual laying to heart, no reflection. Thus bowels form a separate class in the body, are non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Stomach, by which are meant things to eat, to drink, to bite, to lick, is situated in the belly. Just as a dog's dish, in which a dog has deposited his vomit, does not know that in it is the dog's vomit, nor does the dog's vomit know that it is in the dog's dish, so the belly does not know that in it lies the stomach, nor does the stomach know that it lies in the belly. There is no mutual laying to heart, no reflection. Thus stomach forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Excrement is in what is called the abdomen like an eight-finger bamboo-tube at the end of the intestines. [359] Just as a bamboo-tube, in which is placed fine, well-ground yellow loam, does not know that in it is the yellow loam, nor does the yellow loam know that it is placed in the bamboo-tube, so the abdomen does not know that in it lies excrement, nor does excrement know that it is in the abdomen. There is no mutual laying to heart, no reflection. Thus excrement forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Brain is situated inside the skull. Just as a gourd-skin into which a lump of flour is put does not know that in it is put the lump of flour, nor does the lump of flour know that it is in the gourd-skin, so the interior of the skull does not know that in it lies the brain, nor does the brain know that it is inside the skull. Thus brain forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, hard, earth-element.

Of the (two kinds of) bile, fluid-bile is bound up with the life-controlling faculty, and is diffused through the whole body. Bile as organ is situated in the gall-bladder. Just as a piece of cake through which oil is diffused does not know that the oil is diffused through it, nor does the oil know that it is diffused through the cake, so the body does not know that the bile-fluid is diffused through it, nor does the bile-fluid know that it is diffused through the body. Just as a luffa-skin full of rain-water does not know that in it is the rain-water, nor does the rain-water know that it is in the luffa-skin, so the

gall-bladder does not know that in it lies the organ of bile, nor does the organ of bile know that it lies in the gall-bladder. There is no mutual laying to heart, no reflection. Thus bile forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Phlegm, being as much as to fill a bowl, is situated in the membrane of the stomach. Just as a village-pool, on the surface of which a film of foam has formed itself, does not know that on it lies the film of foam, nor does the film of foam [360] know that it is on the village-pool, so the stomach-membrane does not know that in it lies the phlegm, nor does the phlegm know that it lies in the stomach-membrane. There is no mutual laying to heart, no reflection. Thus phlegm forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Pus has no fixed abode. Wherever any part of the body is hurt by stumps, thorns, sticks, flames of fire, and so on, so that the blood coagulates, matures, and boils, pustules, and so on, are formed, there it arises. Just as the parts of a tree from which, owing to the strokes of an axe, and so on, resin oozes, do not know that the resin is in them, nor does the resin know that it is in those parts of the tree which are struck by strokes, and so on, so those parts of the body which are hurt by stumps, thorns, and so on, do not know that in them is the pus, nor does the pus know that it lies in those places. There is no mutual laying to heart, no reflection. Thus pus forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Of the (two kinds of) blood, the circulating blood like bile diffuses through the whole body; the stationary blood, being just a bowlful, fills the lower portion of the place where lies the liver, and wets the kidneys, heart, liver and lungs. Blood in circulation is decided in the same way as fluid-bile. As regards the other, just as when rain falls on a broken potsherd and the water in it wets pieces of stones, and so on, underneath, these do not know that they are moistened by the

water, nor does the water know that it moistens the pieces of stones, and so on, so neither the lower part of the liver nor the kidneys, and so on, know that the blood is in them, or that it moistens them, nor does the blood know that it fills the lower part of the liver and moistens the kidneys, and so on. There is no mutual laying to heart, no reflection. Thus blood forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive¹ in mode, water-element.

Sweat in times of heat from fire, and so on, fills the pores of the skin and flows off. Just as when fibres and stalks of the lotus and bunches of white lotus-stems are taken out of the water, [361] the bunches and openings of the lotus-fibres do not know that the water flows from them, nor does the water which flows from them know that it flows from them, so the pores of the skin do not know that sweat flows from them, nor does sweat know that it flows from the pores of the skin. There is no mutual laying to heart, no reflection. Thus sweat forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Fat is coagulated liquid spread through the whole body of a stout person and located in the flesh of the leg, and so on, of a thin person. Just as a piece of flesh, covered with a cloth of the colour of turmeric, does not know that the cloth of the colour of turmeric is dependent on it, nor does the cloth of the colour of turmeric know that it depends on the piece of flesh, so the flesh in the whole body or located in the legs does not know that the fat is dependent on it, nor does the fat know that it is dependent on the flesh in the whole body or located in the legs, and so on. There is no mutual laying to heart, no reflection. Thus fat forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, coagulated liquid, cohesive in mode, water-element.

Tears, on coming to be, fill the eye-sockets or flow down. Just as tender palmyra seed-cups, filled with water, do not know that the water is in them, nor does the water know that it is in the tender palmyra seed-cups, so the eye-sockets do

¹ Read *ābandhanākāro*.

not know that the tear is in them, nor does the tear know that it is in the eye-sockets. There is no mutual laying to heart, no reflection. Thus tear forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Serum is the viscous liquid in the palm of the hand, back of the hand, inner surface of the foot, outer surface of the foot, nose-tip, forehead and shoulder in time of heat from fire, and so on. Just as the scum of boiled rice, when oil is poured on it, does not know that the oil is spread over it, nor does the oil know that it is spread over the scum, so the palm of the hand and the other parts [362] do not know that they are spread over with the serum, nor does the serum know that it is spread over the palm of the hand and the other parts. There is no mutual laying to heart, no reflection. Thus serum forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, cohesive in mode, water-element.

Saliva, in the existence of a cause for the production of such saliva, comes down from the sides of both cheeks and remains on the surface of the tongue. Just as the ground-surface of a well dug on the banks of a perennial stream does not know that the water is on it, nor does the water know that it is on the surface of the well, so the surface of the tongue does not know that the saliva coming down from the sides of both cheeks remains on it, nor does the saliva know that it comes down from the sides of the cheeks and remains on the surface of the tongue. There is no mutual laying to heart, no reflection. Thus saliva forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Mucus, on coming to be, fills the nostrils or flows down. Just as an oyster-shell containing sour curds does not know that the sour curds are in it, nor do the sour curds know that they are in the oyster-shell, so the nose-cups do not know that in them is the mucus, nor does the mucus know that it is in the nose-cups. There is no mutual laying to heart, no reflection. Thus mucus forms a separate class in the body,

is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Synovial fluid is situated in the hundred-and-eighty joints, performing the work of lubricating the joints of the bones. Just as the axle of a wheel, being lubricated with oil, does not know that it has been lubricated with oil, nor does the oil know that it has lubricated the axle, so the hundred-and-eighty joints do not know that they have been lubricated with the synovial fluid, nor does the synovial fluid know that it has lubricated the hundred-and-eighty joints. There is no mutual laying to heart, no reflection. Thus synovial fluid forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Urine is situated within the bladder. Just as a sound jar,¹ thrown mouth downwards into a village-pool, does not know that the essence of the village-pool has entered it, nor does the essence of the village-pool know that it has entered the sound jar, so the bladder does not know that [363] in it is the urine, nor does the urine know that it is in the bladder. There is no mutual laying to heart, no reflection. Thus urine forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, fluid, cohesive in mode, water-element.

Having thus set up attention as to hairs, and so on, one ought to set up attention as to the divisions of fire thus: Whatever² heats forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of bringing to maturity, fire-element; whatever consumes or burns up, or whatever wholly transmutes food and drink in digestion, forms a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of bringing to maturity, fire-element.

¹ *Ravana ghata*, a jar which does not admit water (save through the mouth) even so much as is contained on the point of an awl: "Yassa pana āraggamattampi udakassa pavisanamukham natthi."—*Sammoha Vinodanī Tikā*, which (wrongly) for *adhomukhe* reads *amukhe*; clearly a bad reading.

² Read *ayam* for *aham*.

Then attention as to the divisions of wind should be set up thus: Apprehending the wind discharged upwards as such, the winds discharged downwards as such, wind in the stomach as such, wind in the abdomen as such, vapours that traverse the several members as such, inhalings and exhalings of breath as such, one should set up attention that the wind discharged upwards . . . the wind discharged downwards . . . wind in the stomach . . . wind in the abdomen . . . vapours that traverse the several members . . . inhalings and exhalings of breath, forms (or form) a separate class in the body, is non-mental, indeterminate, void (of soul), without sentience, with the mode of supporting, air-element. As he sets up attention thus, the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

(3) But if, though he cultivate it so, the subject of meditation is not realized, he should then develop it by treating the elements in brief along with their characteristics. How? He should determine that in the twenty parts of the body¹ the characteristic of hardness is earth-element, that in them the characteristic of cohesion is water-element, that the characteristic of bringing to maturity is fire-element, that the characteristic of support is air-element. He should determine that in the twelve parts of the body² the characteristic of cohesion is water-element, that in them the characteristic of bringing to maturity is fire-element, that the characteristic of support is air-element, that the characteristic of hardness is earth-element. He should determine that in the four divisions (of fire) the characteristic of bringing to maturity is fire-element, that the characteristic of support undistinguished therefrom [364] is air-element, that the characteristic of hardness is earth-element, that the characteristic of cohesion is water-element. He should determine that in the six divisions (of air) the characteristic of support³ is air-element, that in them the characteristic of hardness is earth-element, the characteristic of cohesion

¹ Beginning with hairs and ending in brain.

² Beginning with bile and ending in urine.

³ Read *vittham*° for *viññam*°.

is water-element, the characteristic of bringing to maturity is fire-element. As he determines thus, the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

(4) But if, though he thus cultivate it, the subject of meditation is not a success, he should then develop it by classifying the elements together with their characteristics. How? Apprehending the hairs, and so on, in the way already mentioned,¹ he should determine the characteristic of hardness in the hairs to be earth-element, the characteristic in them of cohesion to be water-element, the characteristic of bringing to maturity to be fire-element, the characteristic of support to be air-element. Thus in all the parts or divisions, four elements in each part or division should be determined. As he determines them, thus do the elements manifest themselves. As he repeatedly adverts to, attends to, them, access-concentration arises in the way described.

And further the elements should be attended to under these aspects²:—(1) under the meaning of terms, (2) as groups, (3) as “powder,” (4) under their characteristics, and so on, (5) under the source, (6) as different or the same, (7) as divided or as undivided, (8) as similar or dissimilar, (9) under the distinction between internal and external, (10) as classified, (11) under the cause, (12) as not laying to heart, (13) under distinctive causes.

Of these (1) as to the meaning of terms “earth” is owing to extensiveness. It is mobile, it dries up, or it develops:—this is water. It heats,—this is fire. It moves,—this is air. Inclusively, because it bears its own characteristics, because it bestows and administers ill,—this is element. Thus distinctively and inclusively attention to elements is to be considered under the aspect of the meaning of terms.

(2) As groups:—The earth-element has been shown in twenty forms beginning with hairs of head, hairs of body, the water-element in twelve forms beginning with bile, phlegm. Therefore herein,

¹ As in (2) on p. 408.

² *Ākāra*.

Colour, smell, taste, essence, the Elements four—
 When these eight states collect together, then
 The common label, hairs, comes into use.
 When they are analyzed, no 'hair' is there.

Hence "hairs" are just a collocation of the eight states, likewise hairs of the body, [365] and the others. Of the parts of the body, that which is set up by karma is, together with the life-controlling faculty and nature, a collocation of ten states. But by virtue of abundance they are known as the earth-element, water-element. Thus he should consider them as groups.

(3) As "powder":—There may be in this body a *doṇa*-measure, by the medium standard, of the earth-element, reduced to the minutest particles, the finest dust. This being held together by half the measure of the water-element, guarded by the fire-element, supported by the air-element, is not scattered, not destroyed. Not being scattered, not destroyed, it gives rise to such varieties of form as woman, man, manifesting smallness or largeness, tallness or shortness, hardness, stiffness, and so on. And there in the body the water-element, which has become fluid with the mode of cohering, being established on the earth, guarded by fire, supported by air, does not trickle, does not flow. In not trickling or flowing, it shows gradual development. And there also the fire-element which has the characteristic of heat, and which, taking on the mode of heat, brings to maturity whatever is eaten or drunk, being established on the earth, held together by water, supported by air, brings this body to maturity, and brings about its attainment of beauty. Being brought to maturity by it, the body shows no putrefaction. And there also the air-element, along the various limbs, with its characteristic of moving and supporting, being established on the earth, held together by water, guarded by fire, supports the body. Being supported by it the body does not fall, remains upright. Moved by the other air-element, it shows intimation for the postures, going, standing, sitting, lying down; bends, stretches, dallies with the hands and feet.

Thus by means of femininity, masculinity, and so on, arises the machine of the elements like a creation of magic, deceiving the foolish folk. Thus elements should be considered under the aspect of "powder."¹

(4) Under their characteristics, and so on,—What is the characteristic of the earth-element, its property, its manifestation? Reflecting on the four elements in this way, one should attend to their characteristics, and so on, thus: The earth-element has the characteristic of solidity, it has the property of being the resting-place (of associated states), the manifestation of receiving (them). The water-element has the characteristic of trickling, the property of satisfying, the manifestation of cohering; the fire-element has the characteristic of heating, the property of bringing to maturity, the manifestation of bringing about softness; the air-element has the characteristic of supporting, the property of moving, the manifestation of bringing out.

[366] (5) Under the source:—By showing these elements of earth, and so on, in detail, the forty-two parts, such as hairs, are also shown. Of them the four, namely, the stomach, excrement, pus, urine, originate from the season (*utu*-); the four, namely, tears, sweat, saliva, mucus, originate from the season and consciousness; fire, which brings whatever is eaten, and so on, to maturity, originates from karma; inhalings and exhalings of breath originate from consciousness; all the rest from the four sources. Thus, under the aspect of source should elements be considered.

(6) As different or the same:—All the elements are different as regards characteristics, and so on. For different are the characteristics, properties, manifestations, of the earth-element from those of the element of water, and so on. Different as they are in characteristics, and so on, and in source (karma, and so on), they are the same in being matter, primary, element, state, impermanent, and so on. For all elements are matter in not discarding their characteristic of vexation; primaries for such reasons as manifestation of

¹ *Cunnato*, i.e. as subdivided.

greatness, and so on. For (to give the other reasons), they are called primaries because of the manifestation of their greatness, the illusory resemblances they show in phenomena, the immensity of their maintenance, the immensity of their metamorphoses, their vast elementality. Of these terms, the first means that they are manifested as vast in a continuity that is not derived, and in a continuity that is derived.¹ In continuity that is not derived:—

Two hundred thousand and four *nahutas*²:—
So much in bulk is reckoned this our earth.

In this way the manifestation of their greatness has been described in the Exposition of the Buddha-recollection.³

In derived continuity, such material forms as the bodies of fish, turtle, *deva*, demon, and so on, are big in appearance. As it was said (by the Blessed One): “*Monks, in the great ocean are creatures one hundred yojanas in size.*”⁴

“Of illusory resemblances they show in phenomena” means, just as the juggler shows water which is not a gem as a gem, a stone which is not gold as gold, and himself, not being a *yakkha* or a bird, as *yakkha* or as bird,⁵ so these forms, not being (say) indigo, may appear as indigo-coloured derived matter, not being yellow, nor red, nor white, [367] as derived matter of these colours. Thus because of their illusory resemblances to the juggler’s counterfeiting are they called primaries (lit. great phenomena). As such great phenomena of *yakkhas* and the like who seize any being are not found inside that being, nor outside, but just exist in dependence upon him, so these great phenomena are not found standing mutually inside or outside; they just exist depending one on the other. Thus, because they have an unimaginable footing and resemble the counterfeiting of phenomena by *yakkhas* and the like, are they called “great phenomena.”

¹ *Upādinna*, translated also as “grasped at” in the *Expositor*, p. 392. See also *Ibid.* 437, n. 1.

² *Nahuta* = 10,000.

³ Page 236.

⁴ *Vinaya Texts* iii, 302.

⁵ It certainly is better to read *pakkhi* (as in *Atthasālinī* 299) than *yakkhi*.

Again, the primaries are like female yakkhas. As these, by seductive transformations of their external appearance, and hiding their own fearfulness, deceive people, so they, by means of lovely skin and complexion in the bodies of women, men, and so on, and of lovely contour of limbs, big and small, and of lovely gestures of hands, feet, fingers, eyebrows, hiding their own various intrinsic characteristics of harshness, and so on, deceive fools, and do not allow them to see their real nature. Thus owing also to their similarity to the illusory phenomena of female yakkhas in counterfeiting, they are "great phenomena."

"Of maintenance" means, because they are maintained by great or many causes. They, from being daily maintained proceed as primaries (or essentials) through abundance of food, covering, and so on; hence the name.

"Of the immensity of their metamorphoses" means, because of the great changes [undergone by] the elements in material forms, derived as well as underived. Of these, the vastness of the change in the underived is manifested at the destruction of a world-cycle; that of the derived is manifested when the elements are disturbed. Therefore:—

When heat consumes the world, the flame of fire
Leaps upward even to the Brahmā-world.
When angry waters overwhelm the universe,
The whole world of ten myriad koṭis falls.
When perturbation of the element
Of motion overwhelms the universe,
The whole world of ten myriad koṭis falls.
As bodies that the kaṭṭhamukha bites,
Stiffen, so bodies from the tottering
Of the extension-element grow stiff
As though they entered kaṭṭhamukha's mouth.
As bodies that the pūtimukha bites
Grow putrid, bodies from the tottering
Of the cohesion-element will rot
As though they entered pūtimukha's mouth.
[368] As bodies that the aggimukha bites
Grow hot, so bodies from the tottering

Of the heat-element wax also hot
As though they entered aggimukha's mouth.
As bodies that the satthamukha bites
Are cut up, bodies from the tottering
Of the element of motion are cut up
As though they entered satthamukha's mouth.

Such mighty changes are implied in the name "great phenomena," or primaries.

"Because of their vast elementality":—that is, these [elemental forms], as existing, require mighty effort to cope with them, and on this account are called "great phenomena." Thus all elements are "great phenomena" (or "essentials") for such (reasons) as the manifestation of their greatness. And all are elements because they bear their own characteristics, because they bestow and administer ill, and because they do not discard the characteristic of elements.

And by bearing their own characteristics and lasting¹ their own length of time are they "states." In the sense of decaying are they "impermanent," in the sense of danger are they "ill," in the sense of essencelessness are they "selfless":—thus all are at one in being matter, primary, element, state, impermanent, and so on. Thus as being different and the same should elements be considered.

(7) As divided or undivided:—Arising together, they are locally undivided in each lowest group among the bare sets of eight, and so on.² They are divided in characteristic. Thus as divided or undivided should elements be considered.

(8) As similar or dissimilar:—The first two of them, undivided as they are, are alike in heaviness, likewise the last two in lightness. And the first two are unlike the last two, as these are unlike those. Thus as similar or dissimilar should elements be considered.

(9) Under the distinction between internal and external:—the internal elements are the foundations of the [six] physical bases of consciousness,³ the [twofold] intimation,⁴ the [three]

¹ Read *khaṇānurūpadharāṇa*.

² Read *sabbapariyantime suddhatthakādikalāpe*.

³ Viz. eye, ear, nose, tongue, body, mind. ⁴ Viz. vocal and bodily.

controlling faculties,¹ arise together with the postures, and spring from the four causes.² The external elements are just the reverse of these. Thus from the distinction between internal and external should elements be considered.

(10) As classified:—The earth-element which springs from karma is classified together with the others which also spring from karma, as there is no difference as to source. Likewise with those which spring from consciousness, and so on. Thus as classified should elements be considered.

(11) Under the cause:—The earth-element, held together by water, guarded by fire, supported by air, is the cause, being the resting-place of three primaries. The water-element, resting on earth, guarded by fire, supported by air, is the cause, binding three primaries. The fire-element resting on earth, held together by water, [369] supported by air, is the cause, maturing three primaries. The air-element resting on earth, held together by water, matured by fire, is the cause supporting three primaries. Thus under the aspect of cause should elements be considered.

(12) As not laying to heart:—Of the elements the earth-element does not know, “I am earth-element,” or “I am the cause, being the resting-place of the three primaries.” Nor do the three others know, “The earth-element is the cause, being the resting-place of us.” And the same with every other element.³ Thus, under not laying to heart should elements be considered.

(13) Under distinctive causes:—There are four causes of the elements: karma, consciousness, nutriment, season. Here, just karma, not consciousness and the others, is the engendering relation of those that spring from karma. Consciousness and the others, not karma, are the engendering relation of those that spring from consciousness and the others. And karma is the engendering relation of those that spring from karma. Of the others it is the sufficing cause, speaking figuratively.⁴ Consciousness is the generating cause of those that spring from

¹ Viz. of femininity, masculinity, life.

² Viz. karma, consciousness, season, nutriment.

³ Read *sabbatthā ti*.

⁴ I.e. as taught by the Suttanta method.

consciousness, and the post-existence-cause, cause-by-presence, not cause-in-absence of the others. Nutriment is the generating cause of those that spring from nutriment, and the nutriment-cause, presence-cause, non-absence-cause of the others. Season is the generating cause of those that spring from season, and the presence-cause, non-absence-cause of the others. The primary that springs from karma is the cause of those that spring from karma as well as of those that spring from consciousness and the others. Likewise that which springs from consciousness, and that which springs from nutriment. And that which springs from season is the cause of those that spring from season as well as of those that spring from karma and the others.

Of them the earth-element which springs from karma is the cause by way of the relations of co-existence, of reciprocity, of dependence, of presence, of non-absence, and by way of the resting-place of the others which spring from karma. Of the other primaries which are of the three continuities [of season, consciousness, nutriment] it is the cause by way of the relations of dependence, of presence, of non-absence, not by way of resting-place nor of generation. And here (among the primaries which spring from karma) the water-element is the cause of the other three by way of co-existence, and so on, and of binding but not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of binding nor of generation. And here again the fire element is the cause of the other three by way of existence and so on and maturing, not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of maturing nor of generation. And here again the air-element [370] is the cause of the other three by way of co-existence, and so on, and of supporting but not by way of generation. Among the others of the three continuities it is the cause by way of the relations of dependence, of presence, of non-absence, but not by way of supporting nor of generation. The same with the earth-element and the others which

spring from consciousness, from nutriment, from season. Thus among those elements which proceed by virtue of the causal relations of co-existence, and so on:—

Because of one, three come four times,

And so comes one because of three.

Because of two, two come six times.

For among them, because of each the other three arise, that is, because of one, three arise four times. Likewise each of them arises because of the other three, that is, one arises four times because of the three. And the latter two arise because of the first two, and the first two because of the latter two; the second and fourth because of the first and third, and the first and third because of the second and fourth; the second and third because of the first and fourth, and the first and fourth because of the second and third; that is: two arise six times because of two. Among them the earth-element is the cause of pressing the foot in taking steps forward or backward, and so on. Followed by the water-element, it is the cause of planting the foot. The water-element followed by the earth-element is the cause of putting the foot down. The fire-element followed by the air-element is the cause of lifting the foot. The air-element followed by the fire-element is the cause of moving the foot forward or sideways. Thus under distinctive causes should elements be considered.

Thus as one considers by way of word-meaning and so on, the elements beginning with each manifest themselves. As he adverts, attends, to them repeatedly, there arises in the way described, access-concentration, which, because it arises through the power of knowledge which determines the four elements, goes under the name of determination of the four elements.

And the monk who is devoted to the determination of the four elements plunges into the Void, severs the idea of “a being”; and because he has severed the idea of a being, he overcomes fear and danger, not entertaining any doubt regarding the true nature of wild beasts, ogres, demons and so on, overcomes discontent and worldly pleasure, is not elated or depressed by desirable or undesirable objects, is great in

wisdom, destined for deathlessness, bound for a happy course.

Thus the wise ascetic (*yogī*) should always practise this determination of the four elements which has such powers, and is the sport of the noble Lion.

This is the exposition of development in determining the four elements.

[371] Thus far, to show the detailed account of concentration and the system of development, the question has been put in this way: "What is concentration? In what sense is it concentration?" And so on.¹

The setting forth in all aspects of the meaning of this [seventh] question among those questions: "How should it be developed?" is completed. Here the twofold concentration is intended: access-concentration and ecstatic concentration. Of them, collectedness in the ten subjects of meditation and in the risings of consciousness previous to ecstasy is access-concentration. Collectedness of mind in the remaining subjects of meditation is ecstatic concentration. Those subjects of meditation being developed, this twofold concentration also is developed. Hence it is said: The setting forth in all aspects of the meaning of the [seventh] question, "How should it be developed?" is completed.

8. In the [eighth]² question which has been put as, "*What are the advantages of developing concentration?*" there are five advantages of developing concentration, such as a happy life under present conditions, and so on. For those saints who have extinguished the banes having entered into Jhāna, develop concentration in the thought: "With collected mind we shall live in bliss the whole day." The development of ecstatic concentration by them brings the advantage of a happy life under present conditions. Hence said the Blessed One: "*But in the rule of him that is noble, O Cunda, the ecstasies are called not expurgings, but a happy life under present conditions.*"³

¹ See p. 97.

² No. 7 is on p. 105.

³ *Majjhima* i, 41.

To those probationers and average persons who, rising from their attainment of Jhāna, develop their hearts in the thought, "With concentrated minds we shall have insight," the development of ecstatic concentration, which is the proximate cause of insight and the development of access-concentration which proceeds by getting an opportunity in this constrained life of repeated births, bring insight as their advantage. Hence said the Blessed One: "*Monks, practise concentration. A monk who is concentrated knows a thing as it really is.*"¹

And those who, having induced the eight attainments, abide in the Jhāna which is the foundation of higher knowledge, and having arisen from their attainment, have a desire for, and produce, the higher knowledges in the way described as, "*Being one, he becomes many*":—to them, provided there is occasion for the attainment of higher knowledge perfected in the past,² the development of ecstatic concentration, which is the proximate cause of higher knowledge, brings higher knowledge as their advantage. Hence said the Blessed One: "*He bends his mind in order to realize by higher knowledge this and that state which he ought so to realize, and becomes fit to realize such states, provided there is occasion for the attainment of higher knowledge perfected in the past.*"³

[372] To those average persons who, not falling off from Jhāna, do not fall off from concentration, whether they desire or do not desire re-birth in the Brahmā-world, the development of ecstatic concentration as bestowing a special kind of birth brings this special birth as their advantage. Hence said the Blessed One: "*Developing the First Jhāna to a small extent, where do they attain re-birth? They attain to companionship in the Brahmā Assemblies.*"⁴ The development of access-concentration, however, bestows special birth in a happy realm of sense.

The Elect who, having produced the eight attainments, abide in the attainment of cessation and develop concentration in the thought, "Being without mind for seven days we

¹ *Kindred Sayings* iii, 15. Quoted in *Expositor* 216.

² *Sati sati āyatane* is explained by the *Ṭīkā* thus: "*Purima-bhava-siddhe abhiññādhigamassa kāraṇe vijjāmāne.*"

³ *Anguttara* i, 254.

⁴ *Vibhaṅga* 424.

shall attain cessation, Nibbāna, in this present life and live happily”,—to them the development of ecstatic concentration brings cessation as their advantage. Hence said the Blessed One: “*Knowledge is the attainment of cessation from perceptions¹ through practice in the sixteen modes of knowledge, the nine modes of concentration.*”²

Such are the five advantages of the development of concentration beginning with a happy life under present conditions.

Therefore the wise should not be negligent
In constant application to this mode
Of concentration-culture, which has such
Advantages, and purges passion-taints.

In so far has concentration been set forth in the Path of Purity shown under the heads of virtue, concentration, understanding, in the stanza:

“*The man discreet, on virtue planted firm.*”

Thus is ended the Eleventh Chapter called the Exposition of Concentration in the Path of Purity, composed for the purpose of gladdening good folk.

¹ Read *saññā* for *paññā*.

² *Paṭisambhidā* i, 97.

[373] CHAPTER XII

EXPOSITION OF PSYCHIC POWERS (IDDHI)

Now we shall begin the discourse on higher knowledges, inasmuch as the ascetic who has attained to the Fourth Jhāna by earth-device, and so on, should make effort to fulfil that worldly higher knowledge by means of which the development of concentration brings higher knowledge as a reward, so that this development of concentration by him will realize its advantages and become stronger, and he himself having fulfilled the development of that concentration which has realized its rewards and become stronger, will early reach the development of understanding. For the Blessed One, in order to show the advantages of developing concentration and to preach the more and more subtle law to those noble sons who have attained to concentration of the Fourth Jhāna, has stated the five branches of worldly knowledge, to wit: various kinds of psychic powers, deva-hearing, knowledge of others' thoughts, recollection of past existences, knowledge of the decease and re-birth of beings in this wise: "*With his heart thus serene, made pure, translucent, free from blemishes, devoid of evil, supple, ready to act, firm and imperturbable, he applies and bends down his mind to the modes of psychic power. He enjoys psychic power in the various modes—being one he becomes many.*"¹

Herein the beginner who is a recluse, who wishes to perform the practice of psychic powers, such as "being one to become many," should, after producing the eight attainments in the eight devices ending in the white device, [374] subdue the mind in these fourteen ways: In the direct order of the device, in the reverse order of the device, in the direct and the reverse order of the device, in the direct order of the Jhāna, in the

¹ *Dīgha* i, 77 f.

reverse order of the Jhāna, in the direct and the reverse order of the Jhāna, by skipping over the Jhāna, by skipping over the device, by skipping over the Jhāna and device, by shifting the factor, by shifting the object, by shifting the factor and object, by fixing the factor, by fixing the object.

Which is "the direct order of the device," and so on? Here a monk attains to Jhāna in the earth-device, and then in the water-device, thus in due order of the eight devices he attains to Jhāna a hundred times, a thousand times. This is the direct order of the device.

The attainment in reverse order, starting from the white device, is "the reverse order of the device."

The repeated attainment in direct and reverse order, from the earth-device up to the white device, and from the white device back to the earth-device, is "the direct and reverse order of the device."

The repeated attainment starting from the First Jhāna up to the sphere of neither perception nor non-perception, is "the direct order of the Jhāna." The repeated attainment starting from the sphere of neither perception nor non-perception, back to the First Jhāna, is "the reverse order of the Jhāna." The repeated attainment in direct and reverse order from the First Jhāna up to the sphere of neither perception nor non-perception, and from the sphere of neither perception nor non-perception back to the First Jhāna, is "the direct and reverse order of the Jhāna."

He enters into the First Jhāna in the earth-device, the Third Jhāna in the same device, then removing it he enters into the sphere of the infinitude of space, then the sphere of nothingness:—Thus the skipping over every second Jhāna, but not the device, is called "the skipping over the Jhāna."

The same construction with reference to the water-device, and so on, should be made. Having entered into the First Jhāna in the earth-device, he again enters into it in the heat-device, then in the blue device, then in the red device:—the skipping over every second device, but not the Jhāna, in this way is called "the skipping over the device."

Having entered into the First Jhāna in the earth-device, he enters into the Third in the heat-device, removing the blue device he enters into the sphere of the infinitude of space, into the sphere of nothingness from the red device:—the alternate skipping of Jhāna and device in this way is “the skipping of Jhāna and device.”

Having entered into the First Jhāna in the earth-device, [375] he enters into the other Jhānas in the same device:—this is “shifting the factor.”

After entering into the First Jhāna in the earth-device, he enters into the same in the water-device, the same in the white device:—the entering thus into one Jhāna in all devices is “shifting the object.”

After entering into the First Jhāna in the earth-device, he enters into the Second in the water-device, the Third in the heat-device, the Fourth in the air-device, he enters into the sphere of the infinitude of space, removing the blue device, into the sphere of the infinitude of consciousness from the white device, into the sphere of nothingness from the red device, into the sphere of neither perception nor non-perception from the white device:—this shifting of factors and objects alternately is “the shifting of factor and object.”

The First Jhāna has two factors, the Second has three, the Third has two, likewise the Fourth, the sphere of the infinitude of space . . . the sphere of neither perception nor non-perception:—thus the fixing only of the Jhāna-factors is “the fixing of the factor.”

Similarly this has the earth-device for object . . . this the water-device . . . this the white device for object:—thus the fixing only of the object is “the fixing of the object.”

Some prefer the fixing also of factor and object. But since it is not mentioned in the Commentaries, it certainly is not an introduction to developing (*bhāvanā*).

It is impossible that a recluse, a beginner, who has not subdued his mind in these fourteen ways, nor developed the developing, should attain the practice of psychic powers. For to the beginner the preliminary work of the device is a burden; only one in a hundred or a thousand can do it. To

him who has done the preliminary work of the device, the production of the after-image is a burden; only one in a hundred or a thousand can do it. When one has produced the after-image and increased it, the attainment of ecstasy is a burden; only one in a hundred or a thousand can do it. To him who has attained to ecstasy the subjugation of the mind in the fourteen ways is a burden; only one in a hundred or a thousand can do it. To him who has subdued the mind in the fourteen ways, the practice of psychic powers is a burden; only one in a hundred or a thousand can do it. To him who has attained to the practice of psychic powers, the quick inducement of Jhāna¹ is a burden; only one in a hundred or a thousand can do it.

[Such an one is] like Rakkhita the Elder (whose power has been mentioned in the exposition of the earth-device²), of eight years' standing among the thirty thousand possessors of psychic powers who had come to minister to the sick Elder Mahā-Rohanagutta at Therambatthala. [376] Seeing the display of his power, the Elder said: "Friends, if Rakkhita had not been present, all of us would have deserved the blame that we could not protect the king of the Nāgas. Therefore it is fit that one should walk about holding the weapon with which one should purify the taints." Being established in the admonition of the Elder, the thirty thousand monks became quick inducers of Jhāna. When such inducement of Jhāna is obtained, protection³ of others is a burden; only one in a hundred or a thousand can give it.

[Such an one is] like the Elder who prevented the fall of coals by creating earth in the sky when Māra rained down a shower of coals at the great lights festival of Ceylon.⁴

But those who have made strong application in the past, such as the Buddhas, silent Buddhas, and the chief Disciples, are successful in the practice of psychic powers, and obtain various qualities, such as the different kinds of analytical

¹ "Khippanisanti" = *sīghataraṃ jhānaṃ samāpajjitā*.—*Ṭīkā*.

² Page 178.

³ "Patitthābhāvo" = *parassa upaddavūpasamana*.—*Ṭīkā*.

⁴ "Giribhaṇḍa vāhanapūjā nāma cetiyagirim ādiṃ katvā sakala-dīpe samudde ca yāva yojanā mahatīdīpapūjā".—*Ṭīkā*.

knowledge by virtue of the attainment of saintship only without the aid of the course of developing (in subduing the mind) just described. Therefore just as a goldsmith who wishes to make a special kind of ornament makes the gold soft and malleable by heating it in the fire, and so on, and makes the ornament; and as a potter who wishes to make a special kind of pot makes the clay well-ground and soft and makes the pot, so should the beginner subdue the mind in the fourteen ways, make it wieldy by entering into Jhāna under the dominance of desire-to-act, of consciousness, of energy, of investigation, and by the practice of adverting, and so on, and devote himself to the various kinds of psychic powers.

But he who is fulfilled by his past conditions, and is accustomed to the practice of only the Fourth Jhāna in the devices, should also make application. As the Blessed One has said in showing here the order in which application should be made: —“*With his heart thus serene and so on.*”¹

Here follows the determining according to the textual method.

Herein, “he” is the recluse who has attained to the Fourth Jhāna.

“Thus” shows the order in which the Fourth Jhāna is attained. Having attained to the First Jhāna he gets the Fourth Jhāna in due course; thus is it said, “serene,” that is, through the concentration of the Fourth Jhāna.

“Heart” is consciousness of the sensuous realm.

As regards “made pure” and so on, the statement is that it is made pure by the purity of mindfulness and equanimity; “translucent,” cleansed in splendour because of purity.

[377] It is “free from blemishes” from the absence of blemishes such as lust, through the destruction of causes such as bliss; “devoid of evil” from being free from the blemishes; for² the mind is defiled by blemishes.

“Supple”—owing to its well-developed state, said to be in a well-controlled state. For the mind which follows one’s power is said to be soft.

And it is “ready to act” from being supple. It is said to be

¹ P. 432, above.

² Read *hi tam cittam*.

amenable to work, prepared to act. For the mind is plastic and wieldy like well-burnished gold. Both the terms are due to the well-developed state. As has been said: "*Monks, I do not see any other state which, being thus developed, repeated, becomes pliant and wieldy like the mind.*"¹ It is "firm" from being established in purity and other qualities. "Imperturbable" is due to firmness: immovable, unperturbed—this has been stated. Or it is firm as being placed under control through its pliancy and wieldiness, imperturbable as being upheld by faith, and so on. For the mind, upheld by faith, and so on, is unperturbed by absence of faith; the mind upheld by energy is unperturbed by idleness; the mind upheld by mindfulness is unperturbed by negligence; upheld by concentration it is unperturbed by distraction; upheld by understanding it is unperturbed by ignorance; upheld by light it is unperturbed by the darkness of the passions. Upheld by these six states it is imperturbable. Thus endowed with the eight factors, the mind is easily applied for the realization through understanding of states which are to be so realized.

Another way of explanation is:—It is "serene" through the concentration of the Fourth Jhāna; "made pure" through the hindrances being far away; "translucent" through the surpassing of applied thinking, and so on; "free from blemishes" through the absence of the realms of evil desire which are caused by the attainment of Jhāna; "devoid of evil" through the departure of the defilements of the mind such as covetousness. The latter two qualities should be known after the *Anaṅgaṇa* and *Vattha Suttas*.² It is "supple" through being under control, "ready to act" through the acquirement of the bases of psychic powers; "firm, imperturbable" through the fulfilment of development and the acquirement of exaltedness. As it is imperturbable, so is it firm—is the meaning. The mind being thus endowed with the eight factors is easily applied [378] and becomes the foundation and proximate cause of the realization through understanding of states which are to be so realized.

¹ *Anguttara* i, 9.

² *Majjhima* i, Suttas 5 and 7. *Further Dialogues*, pp. 18 f. and 26 f.

"He applies and bends down his mind to the modes of psychic power,"—here "psychic power" is in the sense of effecting, said to be in the sense of accomplishing, of obtaining. For that which finishes and obtains is said to give effect. As it has been said:—

*"If one desiring aught, accomplish his desire . . ."*¹

Thus "psychic power" means, renunciation is effected; miracle means a striking down [opposition]; psychic power means the path of sanctity is effected²; miracle means a striking down [opposition].

Another way of explanation:—It is psychic power in the sense of effecting; it is a synonym of the means of attainment, which gives effect because it gives the desired fruit. As has been said: "*Citta, the householder, is virtuous and of good conduct. Should he wish it, he might become in the future a universal monarch, for effective is the mental resolution of the virtuous owing to its purity.*"³

Another way:—psychic power is that by which beings thrive, that is, they grow and attain excellence.

Psychic power is of ten kinds; as has been said: "*There are ten psychic powers.*" Again it was said further: "*Which are the ten psychic powers? (1) The psychic power of resolve,⁴ (2) of transformation, (3) accomplished by mind, (4) of diffusion by knowledge, (5) of diffusion by concentration, (6) of the Elect, (7) inborn as the result of karma, (8) of the meritorious, (9) accomplished through art, (10) accomplished through industrial processes in this or that work.*"⁵

Of these, as regards (1) being one by nature he contemplates many forms. Contemplating a hundred, a thousand, or a hundred thousand forms, he resolves by [higher] knowledge to have many forms. The psychic power displayed after making such a classification is the psychic power of will, since it is accomplished through will.

¹ *Sutta Nipāta* 766.

² Read *ijjhatī ti*.

³ *Samyutta* iv, 303, reading *cetopanidhi vis°*.

⁴ Or "will." *Adhiṭṭhāna*, lit. "standing-up-to."

⁵ *Paṭisambhida* ii, 205. Cf. *Expositor* 121, where No. (5) is omitted, and "accomplished by culture" is substituted as the ninth.

(2) He discards his original form and takes on the form of a boy, of a snake . . . of the different forms of an army.¹ Such psychic power which proceeds through transformation by discarding one's original form is the psychic power of transformation.

[379] (3) The psychic power which is displayed in this way: "*Here a monk calls up from this body another body, having form, made of mind,*"² is the psychic power accomplished by mind, since it proceeds by calling up from one's own body another body made of mind.

(4) That special psychic power which is produced through the power of insight, before or after, or the very moment of, the uprising of the insight, is the psychic power diffused by knowledge. For this has been said: "*The function of putting away the idea of permanence is accompanied by the discernment of impermanence,—thus is psychic power diffused by insight. . . . The function of putting away all passions is accomplished by the path of sanctity,—thus is psychic power diffused by knowledge. The venerable Bakkula has it. The venerable Saṅkicca has it. The venerable Bhūtapāla has it.*"³

Of them the venerable Bakkula, when he was a child, fell into a stream through the negligence of his nurse while she was giving him a bath on the feast-day (of giving him his name). A fish swallowed him and went to the landing-place of Bārāṇasī, where a fisherman having caught it, sold it to a rich man's wife. A fancy for it arose in her, and she, saying, "I myself will cook it," was cutting it open, when she saw the child like a golden doll in its belly. She became joyful, thinking she had got a son. Thus the venerable Bakkula's keeping his health in the belly of the fish, as being due to the power of insight into the path of sanctity obtained through his personality in his last existence, is the psychic power diffused by knowledge. The story should be told at length.

The mother of Saṅkicca the elder⁴ died while he was still unborn. As the dead body, pierced with spikes and dragged on to a pyre, was being burned, the sharp end of a spike hurt

¹ *Paṭisambhidā* ii, 210.

² *Dialogues* i, 87.

³ *Paṭisambhidā* ii, 211.

⁴ *Dhammapada Commentary* ii, 240.

the corner of the eye of the child and it gave a cry. They then took the dead body down, saying, "The child lives," and cut open the womb, and gave the child to the grandmother. The child under her care grew up. In course of time he was ordained and attained to sanctity together with analytical knowledge. Thus the escape from harm on the funera¹ pyre of wood, as described above, is the venerable Saṅkicca's psychic power diffused by knowledge.

The father of the child Bhūtapāla was a poor man in Rājagaha. [380] He went in a cart to the forest to collect fire-wood. Having made a bundle of fire-wood, he reached in the evening the neighbourhood of the town-gate. Then the oxen, having got loose from the yoke, entered the town-gate. Making the child sit near the cart, he followed the track of the oxen and entered the town. Before he could get out, the gate was closed. The child's escape from harm throughout the three watches of the night outside the town traversed by wild beasts and demons, was his psychic power diffused by knowledge. The story should be told at length.

(5) That special psychic power which is produced through the power of calm before or after, or at the very moment of, concentration, is psychic power diffused by concentration. For this has been said: "*The function of putting away the hindrances is accomplished by the First Jhāna,—thus is psychic power diffused by concentration. . . . The function of putting away the perception of the sphere of nothingness is accomplished by the attainment of the sphere of neither perception nor non-perception,—thus is psychic power diffused by concentration. The venerable Sāriputta has it. The venerable Sañjīva, the venerable Khāṇukondañña, the lay-sister Uttarā, the lay-sister Sāmāvatī have it.*"¹

Of these, when at Kapotakandarā Monastery the venerable Sāriputta, together with Mahā Moggallāna the elder, was lying down with his newly shaven head in the open air on a moonlight night, a malignant demon, despite the remonstrances of his demon-friend, struck him on the head, the sound of the blow being like the sound of thunder; the elder at that very moment

¹ *Paṭisambhidā* ii, 212.

entered into his attainment (of trance). He was none the worse for the blow. This is the venerable one's psychic power diffused by concentration. The story occurs in the Udāna.¹

Cowherds and others, thinking that Sañjiva the elder, who had entered into trance, was dead, collected grass, fire-wood and cow-dung, and set them on fire. The fire did not burn even the threads of the elder's robe. This marvel, because it was produced through the power of calm, proceeding in the due order of the attainments, is known as psychic power diffused by concentration. The story occurs in the Sutta.²

By nature Khāṇukondañña the elder was fond of entering into trance. At night in a certain forest he entered into trance and [381] sat down. Five hundred thieves, having stolen a bundle of treasure, went away, and thinking that no one was following them and desiring to rest, put down all their bundles on top of the elder, under the impression that he was a tree-stump. The elder emerged from trance after an interval of time during which they, after resting themselves, were taking up the bundles they had placed on him. Seeing the elder moving, they shouted in fear. He said: "Lay-brethren, fear not. I am a recluse." They came near, saluted him, were converted through faith in him, and attained sanctity together with analytical knowledge. The absence of hurt to the elder who was pressed down by the five hundred bundles is psychic power diffused by concentration.

The lay-sister Uttarā was the daughter of Puṇṇaka the rich man. Sirimā the courtesan, being oppressed by jealousy, poured on her head boiling oil from a pot. That very moment Uttarā exercised love. The oil rolled off like a drop of water from off a lotus-leaf. This is her psychic power diffused by concentration. The story should be told at length.

Sāmāvatī was the chief queen of King Udena.³ Māgaṇḍiya the Brahmin, desiring the chief queenship for his own daughter, caused a poisonous snake to be placed in the queen's lute, and said to the king: "Sire, Sāmāvatī, wishing to kill your majesty, carries a snake in her lute." Seeing the snake the king was angry, and saying, "I will kill Sāmāvatī," drew

¹ iv, 4.

² *Further Dialogues* i, 240.

³ Comm. *Aṅgutt.* i, 442.

his bow, fixing an arrow dipped in poison. Sāmāvatī, surrounded by her women, diffused love towards the king. The king, unable to shoot the arrow or to put it down, stood trembling. Then said the queen: "Art thou weary, Sire King?" "Yes, I am weary." "Then put the bow down." The arrow fell at the king's feet. Then the queen admonished him saying, "Sire, one should not do harm to the harmless." Thus the king's inability to shoot the arrow was Sāmāvatī's, the lay-sister's, psychic power diffused by concentration.

(6) Psychic power of the elect is dwelling on repulsive objects, and so on, with the idea that they are not repulsive. As has been said: "*Which is the psychic power of the elect? Here if a monk wishes that he could dwell on repulsive things with the idea that they are not, he could so abide therein . . . indifferent, [382] thoughtful and knowing, he dwells on objects both repulsive and attractive.*"¹ Since this happens only to the elect who are masters of their will, it is called psychic power of the elect. Indeed a monk who is free from the banes, and is endowed with it, dwells on a repulsive, undesirable object with the idea that it is not repulsive, either by diffusing thoughts of love, or regarding it as a group of elements. He dwells on an object, attractive, desirable, with the idea that it is repulsive, by laying to heart that it is foul or impermanent. And similarly he dwells on objects repulsive and attractive with the idea that they are not repulsive by diffusing thoughts of love or regarding them as a group of elements. And he dwells on objects attractive and repulsive with the idea that they are repulsive by laying to heart that they are foul or impermanent. Producing the sixfold indifference which is described in this way: "*Seeing a visible object he is not delighted,*"² he overcomes both the ideas of repulsion and attraction, and lives indifferent, thoughtful and knowing. For in Paṭisambhidā³ the meaning is thus analyzed: "*How does one dwell on a repulsive object with the idea that it is attractive? He diffuses love towards the undesirable object or regards it as an element.*" This is the psychic power of the elect since it happens only to the elect who are masters of their will.

¹ Paṭisambhidā ii, 212.

² Aṅguttara ii, 198.

³ ii, 212.

(7) Such performances as birds and others flying in the sky, are known as psychic power inborn as the result of karma. As has been said: "*Which is the psychic power inborn as the result of karma? [The traversing of the sky] by all birds, all devas, some men and some denizens of purgatory, is the psychic power inborn as the result of karma.*"¹ Of these, indeed, all birds go in the sky without Jhāna or insight. Likewise all devas, and some men at the beginning of the world-cycle. Likewise the ogress who was Piyaṅkara's mother,² Uttara's mother, Phussamittā, Dhammaguttā and such other denizens of purgatory. Their going in the sky is psychic power inborn as the result of karma.

(8) The traversing of the sky by universal monarchs, and so on is the psychic power of the meritorious. As has been said: "*What is the psychic power of the meritorious? A universal monarch goes in the sky together with his fourfold army, even though depending on horse-grooms and cowherds. Jotika the householder has it. Jaṭilaka the householder [383] has it. Ghosita the householder has it. Menḍaka the householder has it. The five persons of great merit have it.*"¹ Briefly, anything specially accomplished when the supporting cause of merit has ripened, is psychic power of the meritorious.

And of these persons, to Jotika the householder there arose a jewel-palace, and sixty-four wish-yielding trees breaking through the earth. This was his psychic power of the meritorious. To Jaṭilaka arose a mountain of gold eighty cubits high. It was Ghosita's psychic power of the meritorious that he was unharmed for all the efforts made to kill him in seven places. The appearance of [figures of] goats made of the seven gems in a place a furrow³ long was Menḍaka's psychic power of the meritorious. The five persons of great merit were Menḍaka the rich, his wife Candapadumasirī, their son Dhan-añcaya the rich, [their] daughter-in-law Sumanadevī, [their] slave Puṇṇa. Of these, when the rich man, after bathing his head looked up at the sky, twelve thousand, five hundred granaries were filled with red paddy from the sky. When his

¹ *Paṭisambhidā* ii, 213.

² See *Kindred Sayings* i, 263.

³ Read °*situmatte*.

wife, taking a *nālī* quantity of rice, fed the whole of Jambudīpa with it, the rice showed no diminution. When the son, taking a bag of a thousand coins, gave them to everyone in Jambudīpa, the coins showed no diminution. When the daughter-in-law, taking a basketful of hill-paddy distributed it among the dwellers of Jambudīpa, the grain showed no diminution. When the slave ploughed the field with a single plough, he made fourteen furrows, seven on each side. This was their psychic power of the meritorious.¹

(9) Performances of magicians going through the sky are psychic powers accomplished through art.² As has been said: “*What is the psychic power accomplished through art? Magicians recite spells (vijjā) and go through the sky, where in the firmament they display forms of elephants . . . the various groups of an army.*”³

(10) Psychic power accomplished through industrial processes in this or that work is the accomplishment of this or that work through this or that right industry. As has been said: “*The function of putting away sense-desire is accomplished through renunciation:—thus is psychic power accomplished through industrial processes in this or that work . . . the function of putting away all passions is accomplished by means of the path of sanctity:—thus is psychic power accomplished through industrial processes in this or that work.*”³ Here, by showing “right industry” as attainment, the text is the same as in the preceding on psychic powers. [384] But in the Commentary anything specially accomplished⁴ in the way of arrays of carts, etc., concerning any work accomplished by arts, or by science, the acquiring of the three Vedas, of the three Piṭakas, and even of ploughing, sowing, and so on is psychic power accomplished through industrial processes in this or that work. Thus in the expression, “To the modes of psychic power,” the psychic power is that called resolve. But in this matter the psychic powers called “transformation” and “accomplished by mind” also are desirable. “To the modes of psychic power” means, to the divisions of, or the different

¹ These stories are not in the Piṭaka reference.

² *Vijjā*, or “lore.”

³ *Paṭisambhidā* ii, 213.

⁴ Read *nīpphattiviseso*.

kinds of, (psychic power). "He applies and bends down his mind" means, when, in the way already stated, the mind has become the basis of the higher knowledge, the monk applies that preparatory mind for the attainment of the modes of psychic power and, taking it away from the device-object, sends it in their direction. "Bends down" means, makes it lean, incline, towards the psychic power that is to be attained. "He" is the monk who applies the mind so prepared. "Its various modes" are its different kinds, different sorts. "Modes of psychic power" are the divisions. "Enjoys" means experiences, touches, realizes, acquires.

Now in order to show its various modes, the Blessed One said, "Being one" and so forth, wherein "Being one" means, being one by nature previous to the working of psychic power. "Becomes many" means, in the presence of many, being desirous of walking to and fro, of making recitations, or putting questions, he becomes a hundred or a thousand. How does this happen? By fulfilling the four stages, the four bases, the eight steps, and the sixteen roots of psychic power,¹ and being resolute through knowledge. Of these, the Four Jhānas should be regarded as the four stages. For this has been said by the Captain of the Law²: "*Which are the four stages of psychic power? The stage of solitude is the First Jhāna. The stage of rapturous bliss is the Second Jhāna. The stage of the bliss of indifference is the Third Jhāna. The stage of neither bliss nor misery is the Fourth Jhāna. These four stages of psychic power conduce to the getting of psychic power, its acquirement, its practice, its increase, its mastery, its confidence.*"¹ And of these, since in the first three Jhānas a man, being suffused with rapture and bliss, enters into the perception of bliss and the perception of buoyancy, and becoming buoyant, pliant, wieldy, attains to psychic power, [385] they are to be regarded as constituent stages inasmuch as they conduce to the attainment of psychic power in that way. But the Fourth Jhāna is the original stage for the attainment of psychic power.

¹ *Paṭisambhidā* ii, 205.

² *Sāriputta*. The *Paṭisambhidā* is patently a late work. Possibly of a school which called itself *Sāriputta*'s.

The four bases (*pādā*) are to be regarded as the four bases of psychic power. For this has been said: "*Which are the four bases of psychic power? Here a monk develops the basis of psychic power which is endowed with activities of effort and with concentration of purpose, . . . with concentration of energy, . . . with concentration of thought, . . . with concentration of investigation.*"¹ *These four bases of psychic power conduce to . . . its confidence.*"²

Here "concentration of purpose" means concentration conditioned by purpose, or with an excess of purpose. This is another name for concentration, which is obtained by making desire-to-act the dominant principle. "Activities of effort" mean activities which are effort, another name for energy with right effort which accomplishes the four functions such as work not yet accomplished. "Endowed with" means possessed of concentration of purpose and activities of effort. "Basis of psychic power" is so called in the sense of accomplishing, which is another way of effecting, and because by it beings are accomplished, thrive, and attain excellence. The meaning is:—The group of the remaining mind and mental properties which are the basis in the sense of foundation of concentration of purpose and activities of effort associated with the consciousness of higher knowledge which go under the name of psychic power. For this has been said: "*Basis of psychic power is likewise*³ *the aggregate of feeling . . . the aggregate of consciousness of a creature.*"⁴ Or, by it one arrives,—thus, basis; the meaning is, attains. Psychic-power-basis is the basis of psychic power, a name for purpose, and so on. As has been said: "*Monks, if a monk through purpose gets concentration, he gets collectedness of mind; this is called concentration of purpose. He makes effort to the end that evil states which have not yet arisen should not arise . . . those are*

¹ Rendered by Lord Chalmers in *Further Dialogues* i, 73, by "He develops the four bases of psychic power, in which purpose, will, thought, and study respectively inspire what moulds and fashions vigorous concentration." The Rhys Davideses, *Dialogues* ii, 246, render it by "Which compounded of concentration and effort with desire," and so on.

² *Paṭisambhīdā* ii, 205. *Saṃyutta* i, 268.

³ Read *tathā bhūta*ssa.

⁴ *Vibhaṅga* 217.

called activities of effort. Thus this purpose, monks, this concentration of purpose and these activities of effort are said to be basis of psychic power endowed with activities of effort and with concentration of purpose.”¹ The meaning should be thus understood in the remaining bases of psychic power also.

“The eight steps” are to be understood as the eight, to wit, purpose, and so on. For this has been said: “Which are the eight steps of psychic power? Monks, if a monk through purpose gets concentration, he gets collectedness of mind. Purpose is not concentration, nor is concentration purpose. They are different. [386] Monks, if a monk through energy . . . through thought . . . through investigation gets concentration, he gets collectedness of mind. Investigation is not concentration, nor is concentration investigation. They are different. These eight steps of psychic power conduce to the getting of psychic power . . . to its confidence.”² For here purpose which purports to produce psychic power, being yoked with concentration, conduces to the getting of psychic power. Likewise energy and the rest. Therefore the eight steps have been stated. Thus is it to be understood.

“The sixteen roots” are to be understood as the imperturbability of the mind in sixteen ways. For this has been said: “How many roots are there of psychic power? Sixteen. The inflexible mind does not waver in idleness, thus is it imperturbable. The unrelated mind does not waver in distraction, thus is it imperturbable. The unbending mind does not waver in lust, thus is it imperturbable. The unoffended mind does not waver in malice, thus is it imperturbable. The independent mind does not waver in opinion, thus is it imperturbable. The unfettered mind does not waver in lustful desire, thus is it imperturbable. The emancipated mind does not waver in sensual lust, thus is it imperturbable. The dissociated mind does not waver in passion, thus is it imperturbable. The unconfined mind does not waver in the confinement of passion, thus is it imperturbable. The one-centred mind does not waver in manifold passions, thus is it imperturbable. The mind upheld by faith does not waver in absence of faith, thus is it imperturbable. The mind upheld by

¹ *Samyutta* v, 268.

² *Paṭisambhidā* ii, 205.

*energy does not waver in idleness, thus is it imperturbable. The mind upheld by mindfulness does not waver in negligence, thus is it imperturbable. The mind upheld by concentration does not waver in distraction, thus is it imperturbable. The mind upheld by understanding does not waver in ignorance, thus is it imperturbable. The illuminated mind does not waver in the darkness of ignorance, thus is it imperturbable. These sixteen roots of psychic power conduce to the getting of psychic power . . . its confidence.”*¹

Although the meaning has been effected by the statement, “With his heart thus serene,” and so on, yet it is repeated in order to show that the First Jhāna, and so on are the stage, basis, step, and root of psychic power. The method previously given is from the Suttas; the present one is from *Paṭisambhidā*.² Thus in both places the repetition is made in order to prevent comparison.

“Being resolute through knowledge”³ means, fulfilling those states which are the stage, basis, step and root of psychic power, he [387] enters into the [Fourth] Jhāna, the basis of higher knowledge, rises therefrom, and setting to work, saying, “May I be a hundred, may I be a hundred,” if he chooses to be so, and again entering into the Jhāna, the basis of higher knowledge, and rising therefrom becomes resolute. And together with the thought of resolve he becomes a hundred. The same with a thousand, and so on. If by so much he does not succeed, he ought to repeat the preliminary work, the entering into Jhāna and rising therefrom, and the resolve. For in the Commentary on the *Samyutta Nikāya* it is said that one should enter into Jhāna once, twice. The consciousness which is the basis of Jhāna has the after-image for object. The risings of consciousness for preliminary work have the hundred or thousand forms for object; and this is so by virtue of the appearance of the forms devised, and not by regarding them as concepts. The consciousness of resolve similarly has

¹ *Paṭisambhidā* ii, 206.

² The previous method is the sixfold imperturbability of mind upheld by faith, and so on, as given on p. 437. The present method is the sixteenfold imperturbability just stated.

³ The reference is to the sentence on p. 445 and not to *Paṭisambhidā* as directed by footnote 6 in the text.

the hundred or thousand forms for object. Like the ecstatic consciousness mentioned above, it arises once immediately after the Adoption, and is of the Fourth Jhāna of the realm of form. In what also has been said in Paṭisambhidā¹ as: “*One by nature, he contemplates multiformity. Contemplating a hundred or a thousand forms or a hundred thousand forms, he resolves by knowledge: ‘May I be many, many,’ like the Venerable Cūḷa-Panthaka,*”² “contemplates” is stated by way of preliminary work. “Contemplating, he resolves by knowledge,”—this is said by way of higher knowledge; therefore he contemplates many forms. Then at the end of the risings of preliminary consciousness, he enters into the Jhāna, and again rising therefrom, contemplates the possession of many forms, and then resolves by one rising of higher knowledge which has received the name “resolve” by virtue of making up one’s mind, and which has arisen immediately after the three or four previous risings of consciousness. Thus should the meaning here be taken.

The expression, “Like the Venerable Cūḷa-Panthaka” has been made as a personal testimony to a display of many forms, which should be illustrated by the story:—

It is said that two brothers were named Panthakas (Waymen) because they were born by the wayside. The elder of them was Mahā Panthaka (Great Wayman). He became a monk and attained sanctity together with analytical knowledge. Being Saint he caused Cūḷa Panthaka (Little Wayman) to be ordained, [388] and spoke this stanza:—

“Lo ! like a fragrant lotus at the dawn
Of day, full-blown, with virgin wealth of scent,
Behold the Buddha’s glory shining forth,
As in the vaulted heaven beams the sun !”

The latter was unable to learn this by heart in four months. The elder then expelled him from the monastery saying, “Thou art unfit for the religion.” At that time the elder was the superintendent of meals. Jīvaka approached him

¹ ii, 207.

² *Psalm of the Brethren*, p. 258 f. Cf. *Jātaka translation* i, 15.

and said: "Sir, to-morrow take your meal at our house bringing 500 monks with the Blessed One." The elder accepted the invitation on behalf of the monks excepting Cūḷa-Panthaka who, standing at the threshold, wept. The Blessed One with his deva-sight saw him and, going up to him, asked: "Why do you weep?" He told him everything. The Blessed One said: "None is unfit for my religion merely because he cannot learn something by heart. Do not grieve, monk." And he took him by the arm, entered the monastery, created by his psychic power a piece of white cloth and gave it to him, saying: "Now monk, as you handle this cloth repeat these words again and again: 'Removal of impurity, removal of impurity!'"

And as Cūḷa-Panthaka kept handling the cloth, it grew soiled. Then he thought: "This piece of cloth was quite clean, there was no fault in it. Surely this dirt comes of my personality," acquired the perception of the foul, caused his knowledge to descend into the five aggregates, increased his insight, and made it approach [the state of] "Adoption" in direct order. Then the Blessed One said to him these illuminating stanzas:—

- "Impurity in lust consists, not dirt;
Lust is the term for real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live.
- "Impurity in wrath consists, not dirt;
Wrath is the term for real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live.
- "Delusion is impurity, not dirt;
We term delusion real impurity.
The wise who utterly expel this dust,
They in the Dust-gone Man's religion live."

[389] At the conclusion of these stanzas he mastered the nine transcendental states set round with the four branches of analytical knowledge, and the six branches of higher knowledge. On the next day the Teacher went to Jīvaka's house,

together with the assembly of monks. Then at the conclusion of the water of donation, when rice-gruel was offered, the Teacher covered the bowl with his hand. "Why, Lord?" asked Jīvaka. "There is a monk in the monastery," was the reply. Jīvaka sent a man saying, "Go. Bring the gentleman, and come quickly." Now when the Blessed One had gone from the monastery,

Wayman, a thousandfold self-multiplied,
Sat on, till bidden, in that pleasant grove.

Then the man went and, seeing the monastery a mass of light on account of the yellow robes, returned and said: "Lord, the monastery is full of monks. I do not know which the gentleman is." Then said the Blessed One to him: "Go thou! Catch the one you see first by the hem of his robe, and bring him, saying, 'The Master calls thee!'" The other went and caught hold of the hem of the elder's robe. At once all the created monks disappeared. The elder sent away the man saying, "Go thou ahead," finished his ablutions such as washing his face, got there before him, and sat down in the seat given him. Concerning this was it said: "Like the Venerable Cūḷa-Panthaka."

Here those many forms which are created resemble the creator because they have been created without reference to particular parts or postures. Whatever he does, be he standing, sitting down, and so on, or speaking or keeping silent, and so on, they also do. But if he wishes to create various forms, some in the first part of life, some in the middle part, and others in the last part of life, some with long hair, some with half-shaven heads, some with bald heads, and others with mixed hair, some with robes half red and half yellow, some with pale-red robes, and others reciting passages, preaching the Law, intoning their voices, asking questions, making replies, cooking the dye, stitching and washing their robes, and other varieties of forms, he should rise from the basic Jhāna and set to work saying, "Let so many monks be of the first part of life," again enter into Jhāna and, rising therefrom, make resolve. Together with the resolute thought

every form desired appears. The same with, "Having become many, he becomes one again."

This is distinctive:—The monk who, having created many forms, again thinks: "Being one, I will walk to and fro, recite passages, [390] ask questions," or who out of fewness of wishes says, "There are only a few monks in the monastery. If some guests were to arrive, they would ask: 'Whence come so many monks who resemble each other? Surely it must be the work of the Elder,' and thus find me out," and wishes to return to his single self within a certain fixed time, should enter into the basic Jhāna and, rising therefrom, set to work to be a single self, and again entering into Jhāna and rising therefrom, make resolve that he would be a single self. And together with the resolute thought he would be single. If he did not do this, he would be single of himself after the lapse of the time fixed.

"He becomes visible or invisible"¹—here the meaning is that he produces visibility, produces invisibility. For concerning this it has been said in Paṭisambhidā²: "*Visible means uncovered by anything, unhidden, open, apparent. Invisible means covered by something, hidden, enclosed, turned face downward.*" Here the possessor of psychic power, wishing to produce visibility, lights up the darkness, reveals what is hidden, or brings into focus what is out of sight. How does he do this? Indeed, wishing so to render himself or others visible, whether hidden or standing at a distance, he, rising from the basic Jhāna should set to work, contemplating: "May this dark place be lighted up," or "May this hidden place be revealed," or "May this place out of sight be brought into focus," and make resolve in the way described. Together with the resolve, what is resolved upon takes place. Others who are at a distance can see, as he himself can, if he so wishes.

By whom has this miracle ever been performed? By the Blessed One. For the Blessed One, having been invited by Cūḷa-Subhaddā, was going along in five hundred gabled mansions created by Vissakamma to Sāketa situated within a distance

¹ Continuation of the formula quoted on p. 432 from *Dīgha* i, 77 !

² ii, 207.

of seven yojanas from Sāvātthi. He resolved so that the citizens of Sāketa saw the citizens of Sāvātthi, and the citizens of Sāvātthi saw the citizens of Sāketa. Resting in the middle of the town he split the earth in two as far below as Avīci, and separated the open space into two as far above as the Brahmā world, and showed them. The meaning is also to be illustrated by his descent from the devas.

It is said that the Blessed One, having shown the Twin Miracle,¹ released from bondage 84,000 creatures, and on reflecting where Buddhas of the past had gone at the conclusion of the performance of the Twin Miracle, saw that they had gone to the Tāvātimsa abode. [391] Then, placing one foot on the earth's surface, and the other on Mount Yugandhara, and again lifting the first foot and placing it on top of Sineru, he reached Tāvātimsa, where on Paṇḍukambala rock he resided for the rainy season and undertook to teach the Abhidhamma discourse from the beginning to the devas from the ten thousand world-systems. When the time came for alms-gathering, he created an image of himself, and the image preached the Law.² The Blessed One, having used (lit. chewed) the tooth-pick of nāga-creeper, washed his mouth at Lake Anotatta, received alms from the dwellers of Uttakuru, and partook of it on the shore of the lake. Sāriputta the elder went there and saluted the Blessed One, who gave him his method, saying, "To-day I taught so much of the Law." Thus for three months he preached the Abhidhamma discourse without a break. Hearing it, eighty myriads of devas understood the Law. The people, twelve yojanas deep, who gathered at the performance of the Twin Miracle, encamped, saying, "We will not depart till we have seen the Blessed One." Cūla-Anāthapiṇḍika,³ the rich citizen, ministered to their wants. The people enquired of Anuruddha the elder where the Blessed One was. The elder increased the light and with deva-sight saw the Blessed One residing there for the rainy season, and told them. They

¹ Yamaka-pāṭihāriya. *Pts.* i, 125.

² On this Docetic theory cf. *Points of Controversy* xviii, 1 and 2.

³ Brother of Anāthapiṇḍika.—*Tīkā*.

requested Mahā Moggallāna that they might salute the Blessed One. The elder, in the middle of the Assembly, dived into the earth, and piercing through Mount Sineru, emerged at the Tathāgata's feet, saluting them. He addressed the Blessed One saying, "Lord, the dwellers of Jambudīpa say that they will not depart until they have seen the Blessed One, and bowed down at his feet." The Blessed One replied: "Moggallāna, where is now thy elder brother, the Captain of the Law?" "In Saṅkassa Town, Lord." "Moggallāna, let those who wish to see me come to Saṅkassa Town to-morrow. To-morrow the sacred day of the full moon of the conclusion of the rainy term, I will come over into Saṅkassa Town." "Very well, Lord." So saying, the elder saluted Him of the Ten Powers, and going down by the way he had come, arrived in the presence of the people. When he went and came, he resolved so that the people saw him. This miracle of visibility was first performed by Mahā Moggallāna the elder. On his return he told them everything, and said: "Without giving heed to the distance, set out after breakfast." The Blessed One informed Sakka, king of the devas, saying, "Sire, to-morrow I go to the world of men." The king of the devas [392] gave orders to Vissakamma saying, "Friend, to-morrow the Blessed One wishes to go to the world of men. Create three flights of steps, one made of gold, one of silver, one of ruby." He did so. On the next day the Blessed One standing on the top of Sineru looked at the Eastern world. The many thousands of the concentric [universe] appeared open like a courtyard. Likewise he saw everything open in the West, North, and South. He saw below as far as Avīci; above as far as the Akaniṭṭha abode. On that day, they say, was the opening of the world. Men saw devas, devas saw men. There men did not look up, nor did devas look down. All of them saw one another face to face. The Blessed One descended by the ruby staircase in the middle. Six devas of the world of sense[-experience] descended by the gold staircase on the left. The dwellers of the Suddhavāsa abode and Mahābrahmā descended by the silver staircase on the right. The king of the devas took hold of the bowl and robe, Mahābrahmā, of

the white umbrella, thirty-seven *yojanas* in height, *Suyāma*, of the fan of yak's tail, and *Pañcasikha* the *Gandhabba*, taking hold of the *beluvapaṇḍu* lute, three *gāvutas* in size, descended making an offering of music to the *Tathāgata*. On that day there were none who, seeing the Blessed One, did not conceive an affection for Buddhahood. This miracle of visibility was performed by the Blessed One. Further, *Dhammadinna*¹ the elder, dwelling at *Taṇṅgara* in the island of *Tambapaṇṇi*, sat in the shrine-yard of the *Tissa Mahā Vihāra*² Monastery, and preaching the *Apaṇṇaka Sutta*³ saying, "Monks, it is the monk endowed with three states who has practised the reliable practice," pointed the fan downwards. All the way, as far as *Avīci*, was one open courtyard. Then he pointed it upwards. All the way up to the *Brahmā* world was one open courtyard. The elder preached the Law, frightening his audience with the fear of hell, and enticing them with the bliss of heaven. Some became stream-winners, others once-returners, never-returners, saints.

Now, desiring to be invisible, he turns light into darkness, what is not hidden into what is hidden, what is within sight into what is out of sight. How? Desiring to cause himself or another, though not hidden and close by, to be invisible, he rises from the basic *Jhāna* [393] and sets to work contemplating: "Let this place of light be dark," or "Let this unhidden place be hidden," or "Let this place within sight be out of sight," and resolves in the way described. Together with the resolute thought, that which is resolved upon takes place. Others, though near, do not see him, nor does he see them if he so desires.

Who has ever done this miracle? The Blessed One. For the Blessed One so worked that the father did not see "Yasa the clansman," though he was seated near-by.⁴ Again, having gone to meet *Mahā-Kappina*, one hundred and twenty *yojanas*, and established him in the fruition of a non-returner, and his thousand ministers in that of stream-winners, he so worked that *Queen Anojā* who, with a company of a thousand

¹ Read as such in the text.

³ *Āṅguttara* i, 113.

² *Mahāvamsa* 20, 25.

⁴ *Vinaya* i, 16.

women had followed the king and sat down near him, did not see him with his company. When the queen asked: "Perhaps, Lord, you have seen the king?" he said: "Which is better, to seek the king or to seek the self?" "The self, Lord," was the reply. And he taught her the Law as she sat there, so that she, with the thousand women, was established in the fruition of a stream-winner, the ministers in that of a non-returner, the king in sanctity.¹ Further, the same was performed by Mahinda the elder, who on the day of his arrival at the isle of Tambapanni so worked that he and the others who came with him were not seen by the king.

Further, all miracles of manifestation are visible; all miracles of concealment are invisible. Of these, in the miracle of manifestation both the psychic power and its possessor are revealed. The Twin Miracle is an illustration, where both were manifested: "*Here the Tathāgata performed the Twin Miracle, which did not include the disciples: the upper half of the body was a mass of fire, the lower half a stream of water.*"² In the miracle of concealment only the psychic power is manifested, not the possessor. The Mahaka Sutta³ and the Brahmanimantanika Sutta⁴ are illustrations, where the psychic powers of the Venerable Mahaka and the Blessed One are manifested, not the possessors. As has been said: "*Citta the householder who was seated aside said to the Venerable Mahaka: 'Well, sir, may the reverend Mahaka show me a miracle beyond the reach of men.' 'Then, O householder, spread a garment on the veranda [394] and scatter a bundle of grass.' 'Very well, sir,' replied Citta the householder to the Venerable Mahaka, and he spread a garment on the veranda and scattered a bundle of grass. The Venerable Mahaka then entered the monastery, bolted the door and worked such psychic power as made a flame issue forth from the key-hole and the cross-bars and burn the grass but not the garment.*" Also, "*Then, monks, by*

¹ *Manorathapūraṇī* i, 323 only states that Anojā drove after her husband, and also benefited by the "miracle" of crossing the river dry: nothing further. The conversation on the "self" is borrowed from *Vinaya*, Mhv. I, 14, where it is mistranslated "yourselves," meaningless to an Indian.

² *Pīṭi* i, 125.

³ *Kindred Sayings* iv, 197.

⁴ *Majjhima* i, 326.

the exercise of such psychic powers as would let Brahmā and his host and conclave hear me without seeing me, I disappeared, repeating these lines :—

“ ‘ Peril I saw in coming-to-be, and coming-to-be
I saw for them who seek of becoming the end.
Therefore I paid no court to coming-to-be,
Nor grasped at aught that is held of delight [therein]. ’ ”

“ He goes, feeling no obstruction, to the further side of a wall or rampart or hill, as if through air.”¹—here “ the further side of a wall ” means outside of a wall, the outside portion of a wall. The same with the other expressions. “ Wall ” is a name for the wall of a house. “ Rampart ” is one that encloses a house, monastery, village, and so on. “ Hill ” is either of earth or of rock. “ Feeling no obstruction ” means without sticking. “ As if through air,”—as through space. Wishing to go thus, he should enter into space-device, rise therefrom, think of a wall, or rampart or any hill in the world-systems, with Sineru, and having done the preparatory act of thinking, resolve: “ Let there be space.” And there is space. If he desires to go up or down, there is a hollow. If he desires to go through, there is a hole. He goes feeling no obstruction. But here Tipiṭaka-Cūḷābhaya the elder said: “ Friends, what is the use of entering into the space-device ? Does one who desires to create elephants, horses, and so on, enter into the devices of elephants, horses, and so on ? Is not mastery of the eight attainments after doing the preparatory work in any device whatsoever, the criterion, so that whatever he wishes takes place ? ” The monks answered: “ Sir, space-device is mentioned in the text; hence it must certainly be so.” Here is the text²: “ *Naturally, he gets the attainment of space-device, contemplates the further side of a wall or rampart or hill, [395] having contemplated, makes resolve through knowledge: ‘ Let there be space,’ and there is space, goes feeling no obstruction to the further side of a wall or rampart or hill. As ordinary men, feeling no obstruction, naturally go through an unobstructed, unenclosed place, even so the man of psychic power who has attained to*

¹ Continuation of the formula from p. 432. ² *Paṭisambhidā* ii, 208.

mastery over will-power goes, feeling no obstruction, to the further side of the wall or rampart or hill, as if through space."

But if, while the monk, having made resolve, is going along, there springs up a hill or a tree on the way, should he again enter into Jhāna and make resolve? There is no harm in so doing; but it would be like learning a crib from one's preceptor. There must be the space because he has resolved: "Let there be space." Because of the strength of his first resolve, it is impossible that another hill or tree made of the caloric order should spring up on the way. But suppose it was created by another person of psychic power. Still, the first creation is the stronger, and the other should go above or below it.

"He penetrates up and down through solid ground,"—here "penetrating up" is arising, "penetrating down" is diving down. "Penetrates up and down" means penetrates up and penetrates down. Wishing to do this he should enter into water-device, rise therefrom, mark off as much of the ground as he wishes to turn into water, and having done the preliminary act, make resolve in the way described. Together with the resolve, the ground, as marked off, becomes water where he penetrates up and down. This is the text¹: "*Naturally he gets the attainment of the water-device, contemplates the ground, having contemplated makes resolve through knowledge: 'Let there be water,' and there is water. He penetrates up and down through solid ground. As ordinary men naturally float and sink in water, even so the possessor of psychic power, having obtained mastery over will-power, penetrates up and down through solid ground as if through water.*"

It is not merely the penetrating up and down that he does: he also does at will such actions as bathing, drinking, washing his face and clothes, and so on. It is not only water, but also butter, oil, honey, molasses, anything he likes that he contemplates, saying, "Let so much of this, and so much of that, be." As he, after performing the preliminary act, resolves, it all turns out [396] as he has resolved. As he takes these different fluids out and puts them into jars, the butter remains

¹ *Paṭisambhīdā* ii, 208.

butter, oil and so on remain oil and so on, water remains water. If he wishes to be wet in it, he is wet; if not, he is not wet. Only for him is the ground turned into water, for others it remains ground, where men walk on foot, go in conveyances and so on, and do the work of ploughing, and so forth. But if he so wishes that for them also it should be water, it becomes water. After the expiry of the time-limit, excepting the water which naturally is in pots and ponds and so on, the rest of the place marked off turns back into solid ground.

"He walks on water without breaking through,"¹—here if he steps on water and sinks he is said to break through. The contrary is without breaking. Wishing to go thus, he should enter into earth-device, rise therefrom, mark off so much of the water that should turn into earth, do the preliminary act and resolve in the way described. Together with the resolve, the water in the place marked off becomes earth whereon he walks. This is the text²: "*Naturally he gets the attainment of earth-device, contemplates water, having contemplated, resolves through knowledge: 'Let there be earth,' and there is earth. He walks on water without breaking through. As ordinary men naturally walk on earth without breaking through, even so the possessor of psychic power who has attained mastery of will-power, walks on water without breaking through, as if on solid ground.*"

Not only does he walk; he adopts whatever posture he likes. And it is not only earth that he creates. Rubies, gold, hill, tree, whatever he chooses he resolves upon after contemplating in the aforesaid manner, and it comes to pass as he has resolved upon. For him only does the water become earth: for others it is water, wherein fishes, tortoises and cormorants, and so on, move about at will. But if for other men also he wishes to make the earth, he does it. After the expiry of the time-limit it becomes water again.

"He travels cross-legged" means, goes cross-legged.

"A bird on the wing" means, a bird endowed with wings. Wishing to do this, he should enter into earth-device, rise therefrom, and if [397] he wishes to travel seated, mark off

¹ Formula continued from p. 432.

² *Paṭisambhidā* ii, 208.

a place of the size of a seat, do the preliminary act and resolve in the aforesaid manner. If he wishes to travel lying down, the place marked off should be of the size of a cot; if he wishes to go on foot, it should be of the size of a path,—thus he should mark off the place according to his needs, and resolve in the aforesaid manner saying, “Let there be earth.” Together with the resolve it becomes earth. This is the text¹: “*He travels cross-legged in space like a bird on the wing. Naturally he gets the attainment of earth-device, contemplates space, having contemplated, resolves through knowledge: ‘Let there be earth,’ and there is earth. In space, in the sky he walks to and fro, stands, sits, lies down. As ordinary men naturally walk on earth to and fro . . . lie down, even so the possessor of psychic power, who has obtained mastery of will-power, walks to and fro . . . lies down in space in the sky.*”

And the monk who desires to travel in space should be possessed of the deva-sight. Wherefore? In order to see hills, trees, and so on, on the way, which spring from the caloric order, or are created by *nāgas*, fairy birds, and so on, out of jealousy. What should he do when he sees them? He should enter into the basic Jhāna, rise therefrom, do the preliminary act: “Let there be space,” and resolve. But the elder [Tipiṭaka-Cūḷābhaya] says: “Friends, what is the use of entering into Jhāna-attainment? Should not his mind be concentrated, so that whatever place he resolves upon that it should be space, becomes space?” Although he may have said so, one should do as in the miracle of going to the further side of a wall. Further, he should be possessed of the divine eye in order that he may descend in a suitable place. For if he descends in an unsuitable place, a bathing-place, a landing-place, or a village-gate, he reveals himself to the populace. Therefore he must look with the divine eye, avoid an unsuitable place and descend.

“Even the moon and the sun, so potent, so mighty though they be, does he touch and feel with his hand,”—here the sun and the moon should be understood to be “potent” because they move at a height of forty-two thousand yojanas, and to

¹ *Paṭisambhidā* ii, 208.

be “mighty” because they light up the three islands simultaneously. [398] Or, they are potent because they move above and produce light; and mighty because of their potency. “Touches” means holds, or comes into contact on one side. “Feels” means, rubs on all sides as though the surface of a mirror. This is effected by the Jhāna-bases of higher knowledge.

There is here no order of device-attainment. For this has been said in the *Paṭisambhidā*¹: “*As regards [the statement], ‘Even the moon and the sun . . . with his hand,’ here the possessor of psychic power who has obtained control of his mind . . . contemplates the moon and the sun, having contemplated, resolves through knowledge: ‘Let them come to the side of my hand,’ and they come. Seated or lying down he handles, touches, feels, the moon and the sun with his hands. As ordinary men naturally handle, touch, feel, any material object that is by the side of the hand, even so the possessor of psychic power . . . with his hands.*” If he wishes to go to them and feel them, he can do so. But if seated or lying down here on earth he wishes to feel them, he resolves: “Let them come to the side of my hand,” and by virtue of his resolve they come like the palm-fruit severed from the stalk, and he touches them when they come to the side of his hand, or by making his hand grow. In making it grow, does the derived matter grow, or the underived? Depending on the derived the underived matter grows. Here *Tipiṭaka-Cūlanāga* the elder says: “Why, friends, does not derived matter become smaller, and bigger as well? When a monk goes through a key-hole, and so on, does not the derived matter become small? And does it not become large when he increases the size of his body like that of *Mahā Mogallāna* the elder?”

It is said that on a certain time *Anāthapiṇḍika* the householder, after hearing the Law expounded by the Blessed One, invited him and the five hundred monks to take their meal at his house the following day, and went away. The Blessed One consented, and having passed that day and the night, surveyed the ten thousand world-elements early the next day.

¹ *Paṭisambhidā* ii, 208.

Then Nandopananda, king of the Nāgas, came into the path of his knowledge. The Blessed One thought: "This king of the Nāgas has come into the path of my knowledge. Is there any sufficing condition in him?" and saw that he, being of false views, was not a believer in the Three Gems [399]. Considering who would draw him away from his false views, he saw Mahā Moggallāna the elder. Then when the night had passed into dawn he ministered to his bodily needs and said to the Venerable Ānanda: "Ānanda, tell the five hundred monks that the Tathāgata has gone to make a circuit of the deva-world." On that day they got ready a banquet for Nandopananda, who, seated under a celestial white umbrella on a celestial jewelled throne, and surrounded by the three-grades of dancers and the host of the Nāgas, was looking at the various kinds of food and drink served in celestial vessels. Then the Blessed One, having so worked that the king of the Nāgas should see him, set forth towards the Tāvatiṃsa deva-world together with the five hundred monks over the canopy above the Nāga-king. At that time this evil opinion arose in Nandopananda the Nāga-king: "Verily those bald-headed monks enter into and issue from, the Tāvatiṃsa abode, from an abode above us. Henceforth I do not allow them to go scattering the dust off their feet on our heads." So saying, he rose up, went to the foot of Sineru, and abandoning his true form, coiled himself seven times round Sineru and, spreading his hood above it, covered the Tāvatiṃsa abode with his hood from above, and made it invisible. Then the venerable Raṭṭhapāla said to the Blessed One: "Formerly, Lord, standing in this spot I could see Sineru, I could see Sineru's girdle, I could see Tāvatiṃsa, I could see Vejayanta, and I could see the flag on Vejayanta's palace. Lord, what is the cause, what are the conditions, whereby now I do not see Sineru . . . palace?" "Raṭṭhapāla, this Nāga-king, Nandopananda, being angry with you, has coiled himself seven times round Sineru and, covering it with his hood from above, has produced darkness." "Lord, I will tame him." The Blessed One did not give him permission. Then all the monks rose up in due order, the venerable Bhaddiya, the venerable Rāhula, and

so forth. The Blessed One did not give them permission. At last Mahā Moggallāna the elder said: "Lord, I will tame him." The Blessed One permitted him, saying, "Tame him, Moggallāna." The elder abandoned his form and, assuming the guise of a Nāga-king, coiled himself fourteen times round Nandopananda and, laying his own hood on that of the other, pressed him against Sineru. The king of the Nāgas [400] let off vapour. The elder did likewise, saying, "There is vapour not in thee only, but in me also." The vapour of the Nāga-king did not hurt the elder, but the elder's vapour hurt him. Then the Nāga-king sent forth flames. The elder did likewise, saying, "There is fire not in thee only, but in me also." The fire of the Nāga-king did not hurt the elder, but the elder's fire hurt him. The Nāga-king thought: "This one pressing me against Sineru sends forth vapour and flames," and asked: "Ho! Who art thou?" "Nanda, I am Moggallāna." "Sir, stand forth in thy own shape of a monk." The elder abandoned his form and, entering by his right ear-hole came out from his left ear-hole, entering by his left ear-hole came out from his right ear-hole, entering into his right nostril came out from his left nostril, entering into his left nostril came out from his right nostril. Then the Nāga-king opened his mouth. The elder entered his mouth and walked to and fro in his belly on the east side and on the west side. The Blessed One said: "Moggallāna, Moggallāna, have a care! This Nāga is possessed of great psychic power." The elder replied: "Lord, I have developed, repeated, made a vehicle of, a basis of, established, practised, made endeavour in, the four bases of psychic power. Lord, let Nandopananda be! I would tame hundreds and thousands and hundred-thousands of Nāga-kings like Nandopananda." The Nāga-king thought: "I did not see him entering within me. When he comes out now, I will place him between my fangs and devour him," and said, "Come out, sir! Do not oppress me by walking to and fro in my belly." The elder came out and stood outside. The Nāga-king, seeing him, said: "That's him," and snorted [wind]. The elder entered into the Fourth Jhāna. The wind was unable to make even the pores of his skin tremble. It

is said that the rest of the monks would be able to perform all the wonders starting from the first one. But meeting such an emergency they would not have been able to seize the device-object so quickly and enter into Jhāna. That was why the Blessed One did not consent to their taming the Nāga-king. The Nāga-king thought: "I was not able to make even the pores of this monk's skin tremble with the wind of my nose. Great is the monk in psychic power." The elder abandoned his form and, assuming the guise, and showing forth the wind caused by the movements, of a fairy bird, chased the Nāga-king, who [401] abandoning his own form and assuming the guise of a novice, saluted the elder's feet, saying, "Lord, I take refuge in you." The elder, saying, "Nanda, the Teacher is come. Come, we will go," tamed the Nāga-king, made him poisonless, took him and went to the presence of the Blessed One. The Nāga-king saluted the Blessed One and said: "Lord, I take refuge in you." The Blessed One said: "King of the Nāgas, be happy," and surrounded by the company of monks, went to the abode of Anāthapiṇḍika, who asked: "Lord, why have you come so late in the day?" "There was battle between Moggallāna and Nandopananda." "Lord, whose is the victory, and whose the defeat?" "Of Moggallāna is the victory, and of Nanda the defeat." Anāthapiṇḍika, saying, "Lord, may the Blessed One consent to take his meal with me for seven days without a break. For seven days will I do honour to the elder," gave much honour for seven days to the five hundred monks, led by the Buddha.

Concerning the enlargement of the body in the taming of Nandopananda was it said: "Does it [derived matter] not become large, when he increases the size of his body, like that of Mahā Moggallāna the elder?" Although this statement was made, the monks said: "Depending on derived matter, underived matter grows."

This view here is a fitting one. He feels in this manner not only sun and moon. If he wishes, he places his feet on them as on a footstool, sits on them as on a bench, lies down on them as on a bed, leans on them as on a bolster.

As one monk does this, so does another. And when many

hundreds and thousands of monks do this, each one of them succeeds. The same with the movement of the moon and the sun and the production of light. For as when a thousand cups are filled with water, in each cup the disc of the moon is seen, the movement of the moon and the production of light are natural, so this miracle is like this illustration.

“He reaches in the body even up to the heaven of Brahmā,”¹ that is, having made a limit up to the Brahmā-world, “he reaches in ‘the body,’” that is, with his body, he brings the Brahmā-worlds under his control. The meaning is to be understood according to the text² which runs thus: “*He reaches in the body even up to the heaven of Brahmā. If the possessor of psychic power, having control of his will, wishes to go thither, he resolves that a distant place be near, and it becomes near ; [402] he resolves³ that a near place should be distant, and it becomes distant ; he resolves that the many be few, and it is so ; he resolves that the few be many, and it is so. With the deva sight he sees Brahmā’s form ; with the deva ear-element he hears Brahmā’s voice ; with his knowledge encompassing others’ thoughts he knows Brahmā’s thoughts. If he, possessed of psychic power and having control over his will, wishes to go to the Brahmā-world in a visible body, he bends his mind by means of the body, he makes up his mind by means of the body. Having bent his mind by means of the body, and made up his mind by means of the body, he descends into the perception of bliss and the perception of buoyancy, and with a visible body goes to the Brahmā-world. If he, possessed of psychic power, and having control over his will, wishes to go to the Brahmā-world in an invisible body, he bends his body by means of his mind, he resolves upon the body by means of the mind. Having bent his body by means of the mind, and resolved upon the body by means of the mind, he descends into the perception of bliss and the perception of buoyancy, and with an invisible body goes to the Brahmā-world. In the presence of Brahmā he creates a body having form, made of mind, having all limbs and parts, not deprived of any organ. If he, the possessor of psychic power, walks to and fro, the created body there also*

¹ The last clause in the formula continued from p. 432.

² *Paṭisambhidā* ii, 209.

³ *Adhiṭṭhāti*.

walks to and fro. If he the creator stands . . . sits down. . . lies down, the created body also . . . lies down. If he the creator sends forth vapour . . . flames . . . speaks on the Law . . . asks a question . . . answers a query, the created body also . . . answers a query. If he the creator stops with, talks with, holds a conversation with, Brahmā, the created body also does likewise. For whatever he does, the very same does the created body."

In the text, "He resolves that a distant place shall be near," means, rising from the basic Jhāna he contemplates the distant deva-world or the world of Brahmā: "May it be near!" And having contemplated so, he does the preliminary act, and again entering into Jhāna, resolves through knowledge: "Let it be near!" and it is near. The same with the remaining phrases.

Who has seized the distant and made it near? The Blessed One. For when the Blessed One at the conclusion of the Twin Miracle went to the deva-world, he drew Yugandhara and Sineru near, and from the surface of the earth [403] placed one foot on Yugandhara and the second on top of Sineru.

Who else did this wonder? Mahā Moggallāna the elder. For this elder contracted the distance of thirty yojanas to the town of Saṅkassa, so that the multitude of men extending twelve yojanas, who, after their meal came out of Sāvattthi, reached it instantly. So also did Cūla-Samuudda the elder in Tambapaṇṇi. It is said that in a time of famine seven hundred monks came early in the day to him. The elder thinking: "The gathering of monks is large; where shall the alms-begging be?" saw that it should be nowhere in the whole of Tambapaṇṇi but in Pāṭaliputta across the waters. He made the monks carry his bowl and robe, and saying, "Come, friends! we will go for alms-begging," contracted the earth and went to Pāṭaliputta. The monks asked: "Lord, what town is this?" "Pāṭaliputta, friends." "Lord, Pāṭaliputta is a long way off." "Friends, aged elders seize the distance and make it near." "Where is the ocean, Lord?" "Friends, did you not cross a dark ditch on the way and

come?" "Yea, Lord! But the ocean is large." "Friends, aged elders make the great small."

And similarly did Tissadatta the elder, having bathed in the evening and donned his garment and conceived a wish to salute the Bo-tree, draw it near.

And who has made a near place distant? The Blessed One. For the Blessed One made the nearness between Aṅgulimāla and himself distant. And who has made the many few? Mahākassapa the elder. It is said that on a festival day in Rājagaha five hundred maidens took cakes round like the moon and, going forth to enjoy the festival, saw the Blessed One and did not offer him anything. But seeing the elder coming from behind him, they took all their cakes and approached him saying, "Our elder comes. We will give him the cakes." The elder took out his bowl and made all the cakes fill just his single bowl. The Blessed One, being ahead, sat waiting for the elder. The elder took the cakes and gave them to him.

In the story of Illisa,¹ the rich man, the elder Mahā Moggallāna made the few many, as also the Blessed One in the Kākavalliya story. It is said that the elder Mahākassapa, having spent seven days in [spiritual] attainment, stood at the door of the poor man, Kākavalliya, meaning to do him a favour. [404] His wife saw the elder and poured into his bowl the saltless, sour gruel she had cooked for her husband. The elder took it and put it in the hands of the Blessed One, who resolved that it should suffice for the large assembly of monks. What was brought in a bowl was sufficient for all. And Kākavalliya on the seventh day obtained the position of a rich man.

He makes not only the few many, but also accomplishes through psychic power whatever he likes such as making a sweet thing not sweet, and a not sweet thing sweet. For instance, the elder Mahā Anuḷa saw a number of monks who, having collected alms and obtained nothing but dry food, had sat down on the river-bank and were eating it. He resolved that the river-water should be turned into butter-cream, and

¹ *Dhammapada Aṭṭhakathā* i, 367.

gave a sign to the novices, who took it in cups and gave it to the assembly of monks. All enjoyed the sweet butter-cream.

"With deva-sight" means, standing here he increases his sight and sees Brahmā's form. And standing here he hears the sound of all he says and knows his thoughts.

"He bends his mind by means of the body" means, he bends it by means of his physical body. He seizes the basic Jhāna-thought and puts it on the body and makes it follow the body and go slowly, for the body goes slowly.

"And he descends into the perception of bliss and the perception of buoyancy,"—he descends into, [that is,] enters into, touches, attains to, the perception of bliss and the perception of buoyancy, co-existent with the psychic consciousness which has the basic Jhāna for object. Perception of bliss means perception associated with equanimity, for equanimity being calm is called bliss. And this perception, being free from the hindrances and the opposing states such as applied thinking, is to be understood as the perception of buoyancy. As he descends into it, his physical body becomes buoyant like cotton-wool. And so he goes to the Brahmā-world in a visible body, light as cotton-wool blown by the wind.¹ In going thus, if he wishes, he creates a path in the space through the earth-device, and goes on foot. If he wishes, he resolves upon the air through the air-device, and goes through the air like cotton-wool. But here the desire to go is the main thing. For if he desires to go, he makes² up his mind so, and borne by the fury of the resolve, goes forth visibly like an arrow shot by the archer.

[405] "He bends the body by means of the mind,"—seizing the body he fixes it on to the mind, makes it follow the mind and go speedily, for the mind goes speedily.³ "And he descends into the perception of bliss and the perception of

¹ Cf. *Psalms of the Brethren*, ver. 104:—

"Buoyant in sooth my body, every pulse
Throbbing in wondrous bliss and ecstasy.
Even as cotton-down blown on the breeze,
So floats and hovers this my body light."

² Read *va so* for *vaso*.

³ Cf. *Milinda, Questions of King*, i, 126; text 82.

buoyancy,"—he descends into the perception of bliss and the perception of buoyancy co-existent with the psychic consciousness which has the material body for object. The rest is to be understood as stated above. But this wonder is subject to the mind.

In going thus with an invisible body, does he go at the moment of genesis, or the moment of stability, or the moment of break-up of the resolute thought? This being asked, the elder (one of the Commentators) replied: "He goes at the three moments." "But does he go himself or does he send the created form?" "He does just as he pleases." But here it is mentioned that he goes himself.

"Made of mind,"—that is because it is created by the mind of resolve. "Not deprived of any organ,"—this is said by way of appearances in respect to eye, ear, and so on. But in the created body there is no sentient organ.

"If the possessor of psychic power walks to and fro, the created body there also walks to and fro,"—this and all the rest are spoken concerning the creations of disciples. That which is created by the Buddha does whatever the Blessed One does. It also does other things by virtue of the Blessed One's wishes. And herein, whatever form the possessor of psychic power standing here may see through the deva-sight, whatever sound he may hear through the deva-hearing, whatever thoughts he may know through his knowledge encompassing others' thoughts,—he has not yet got control by means of the body. And standing here he may stop with, talk with, hold a conversation with Brahmā,—he has not yet got control by means of the body. Whatever resolve he may make, such as making the distant near,—he has not yet got control by means of the body. He may go to the Brahmā-world visibly or invisibly,—he has not yet got control by means of the body. But when he contrives to do such a thing as creating a body in the presence of Brahmā, then only does he get control. And the remaining statements here have been made in order to show what precedes the getting control by means of the body. So far is this the psychic power of resolve.

And this is the difference between the method of psychic power of transformation and that made of mind. In doing the transformation [406] he should resolve upon whatever form he likes from among those of a boy, and so on, as stated thus: "*He discards his original form and takes on the form of a boy, of a snake, of a bird, of a demon, of a deva, of a spirit, of Brahmā, of the ocean, of a hill, of a lion . . . of a tiger . . . of a leopard . . . of an elephant¹ . . . of a horse . . . of a chariot . . . of a foot-soldier . . . of the different forms of an army.*"² And in doing so, he should rise from the basic Jhāna of higher knowledge with one or other among the devices for object, and contemplate himself as having the form of a boy. Having done so he should re-enter Jhāna at the conclusion of the preliminary act and, rising therefrom, resolve: "May I be such and such a boy." With the resolute thought, he becomes a boy like Devadatta.³ And the same everywhere. The expressions: "He takes on the form of an elephant," and so on, are made by way of showing the elephant, and so on, externally. Here, without resolving: "May I be an elephant," he should resolve: "Let there be an elephant." And the same with horse, and so on. This is the psychic power of transformation.

Desiring to exercise the psychic power made of mind, he rises from the basic Jhāna and first, contemplating the body, resolves as said above: "Let it be a hollow," and it is a hollow. He then contemplates another body within himself, and having done the preliminary act, resolves as said above, and there is⁴ another body within himself. He takes it out as he would a reed⁵ from its sheath, a sword from its scabbard, a snake from its slough. Hence was it said: "*Here a monk calls up from this body another body, having form, made of mind, having all limbs and parts, not deprived of any organ. Just as if a man were to pull out a reed from its sheath, he would know: 'This is the sheath, this the reed. The sheath is one thing, the reed*

¹ Read *hatthim*.

² *Paṭisambhida* ii, 210. Quoted above, p. 439.

³ *Dhammapada Aṭṭhakathā* i, 139.

⁴ Read *hoti* for *hotū ti*.

⁵ The P.T.S. Dictionary reads *isikā* (*isikā*).

*another. It is from the sheath that the reed has been drawn forth.' ”*¹ And here, as the reed and the others are like the sheath, and so on, so is the body made of mind like the possessor of psychic power. In order to show this have these illustrations been given. This is the psychic power made of mind.

Thus is ended the Twelfth Chapter called the Exposition of Psychic Power in the Path of Purity composed for the purpose of gladdening good folk.

¹ *Dialogues* i, 87.

[407] CHAPTER XIII

THE EXPOSITION OF HIGHER KNOWLEDGE

Now we come to the exposition of the deva [conditions of] hearing.¹ In it and in the following three kinds of higher knowledge, the meaning of, "With his heart thus serene,"² and so on, should be understood as above. Everywhere we shall comment only on what is distinctive.

In "the deva-hearing" it is of devas because it is like that of deva-beings. For devas possess their own sensitive ear-element. This is able to receive a distant sound because it is produced through well-performed karma, unobstructed by bile, phlegm, blood, and so on, and freed from low passions. And this monk's ear-element of knowledge, being produced by the strength of energy-culture, is similar to it. Thus from similarity to that deva-ear it is "deva." Further, because it is obtained through, and is dependent on living like a deva,³ it is "deva." In the sense of hearing, and of the absence in it of soul, it is "element" of hearing, also because, like the deva-hearing, it performs the function of the ear-element.

With that deva-hearing "clear" means purified, free from low passions.

"Surpassing the ear of men" means, going beyond⁴ the fleshy ear-element of men in hearing sounds beyond the capacity of men.

"He hears both sounds"—he hears two sounds. Which are the two? Of devas and of men. It is said that he hears sounds of the devas and of men. By this statement are meant particularized sounds.

¹ *Dibba-sota-dhātu*. *Dibba*, mistranslated as "heavenly," "celestial," "divine," means "of devas," i.e. denizens of the next world, in happy conditions. Conditions, or "element" = *dhātu*, always a difficult word to equate. The sense is approximately "clairaudience."

² *Dialogues* i, 89.

³ *Dibba-vihārena*.

⁴ Read *vītiattīvā* for *pī ti vattīvā*.

"Whether far or near," that is, whether the sounds come from a distant other world-system, or whether they are as near as the sounds of worms living in one's own body, he hears them, so it is said. By this expression are included all sounds without remainder.

And how is deva-hearing to arise? The monk, [408] having entered into, and risen from, the basic Jhāna of higher knowledge, should first by means of the preliminary concentration-consciousness contemplate the gross sounds of lions, and so on, in the distant forest which are in the path of ordinary hearing. He should contemplate sounds which range gradually from complete grossness to fineness such as in a monastery the sounds of bells, of drums, of conches, of novices and young monks reciting at the top of their voices, of those who say in natural tones, "What, sir?" "What, friend?" and so on, of birds, of the wind, of the feet, of boiling water, of sizzling water, of a palm-leaf being dried in the sun, of ants, and so on. Then he should attend to the mark of sounds from the East, from the West, from the North, from the South, from below, from above, from the Eastern quarter, from the Western, Northern, Southern quarters. He should attend to gross and fine sounds as such. These sounds are evident to a natural mind, the more so to the preliminary concentration-consciousness. As he attends to sounds as such, representative cognition arises, after making any one of the sounds its object, saying, "Now will the deva-hearing arise." When it ceases, four or five apperceptions take place, of which the first three or four are known as "preliminary," "access," "adaptation," and "adoption,"¹ of the realm of sense. The fourth or the fifth is ecstatic consciousness of the realm of matter belonging to the Fourth Jhāna. And that knowledge which arises together with that ecstatic consciousness is the deva-hearing.

After that it falls into the stream [of that knowledge]. In making it grow in strength he should mark off a space of one finger, saying, "I wish to hear the sounds within this space," and increase it. Then he should increase it, marking off spaces

¹ Cf. on these *Compendium of Philosophy* (a later work), pp. 55, 129, 215.

of two fingers, four fingers, eight fingers, a span, a cubit, a chamber, a monastery-front, a palace, a cell, a monastery, a village of his alms-round, a hamlet, and so on,¹ as far as a world-system, or even farther. Thus attaining to higher knowledge, he hears by means of it sounds which come from within the space touched by the object of the basic Jhāna, even though he does not re-enter into Jhāna. While hearing thus, if there is a tumult of sounds from conches, drums and cymbals, and so on, reaching as far as the Brahmā-world, [409] and if he wishes to distinguish them individually, he is able to distinguish them as, "This is the sound of conches, this of the drums."

The Discourse on Deva-hearing is ended.

As regards the phrase, "Knowledge encompassing others' thoughts,"² in the discourse on the same, "encompassing" means, he encompasses; marking off is the meaning. "Encompassing [others'] thoughts" means, "encompassing *quā* thoughts." Encompassing thought *plus* this knowledge: this is why the compound phrase was said. "Of other beings,"—of all remaining beings exclusive of himself. "Of other men,"—this has the same meaning; the difference in the letter is made by way of instruction and adornment. "With his own thoughts, the thoughts," that is, [he knows] the thoughts of others with his own. "Encompassing" is marking off; "knows" means, knows in various aspects as passionate, and so on.

How is this knowledge to arise? Verily it is brought about through the deva-sight, which is the preparation. Therefore the monk, increasing his sight and looking with the deva-eye at the colour of someone's blood, which is dependent on the heart-flesh,³ searches his thoughts. For when the mind is joyous, then the blood of the heart is red like a ripe banyan fruit. When the mind is sad, it is black like a ripe rose-apple.

¹ Read *janapadādivasena*.

² *Dīgha* i, 79; cf. *Dialogues* i, 89. In text read "pariyāṭīti *pariyaṃ*," not "*pariyāṭīti pariyaṃ*."

³ *Tīkā* says: *hadayarūpa* is not the physical basis of the heart, but *hadayamamsapeṣi*.

When the mind is neutral, then it is like clear sesamum oil. Therefore he looks repeatedly at the colour of the heart-blood of another person, saying, "This material quality is set up by the controlling faculty of joy, this by the faculty of sadness, this by the faculty of neutrality." And searching his thoughts, he makes the knowledge encompassing others' thoughts grow in strength. And when thus it has gained in strength, he knows in due course all thoughts of the realms of sense and of form and the formless, bringing thought to thought without even the necessity of looking at the heart-flesh. And this has been said in the Commentary: "He who wishes to know another's thoughts in the formless,—whose heart-flesh does he look at? Whose change of the controlling faculties does he survey? Of no one. The province of the possessor of psychic power is that he considers any mind whatsoever, and knows sixteen different kinds. But this discourse has been made for one who has not laid it to heart."

As regards the expression: "The passionate mind," and so on, the eight classes of consciousness which are accompanied by greed [410] are to be understood as the passionate mind. The remaining moral and indeterminate consciousness of the four planes is passionless. The four classes of consciousness, namely, two of grief and two of doubt and distraction, are not included in this pair. But some of the elders include them.

The twofold consciousness of grief is "the hateful mind." All those which are moral and indeterminate of the four planes are free from hate. The remaining ten classes of immoral consciousness are not included in this pair. But some of the elders include them.

As regards "deluded, undeluded," taking them quite apart from others, the two which are accompanied by doubt and distraction are deluded. But because delusion appears among all immoral states, the twelvefold immoral consciousness also is to be regarded as deluded, the rest being undeluded. Consciousness which follows sloth and torpor is "contracted," that which follows distraction is "distracted." Consciousness of the realm of form and formless is "sublime," the rest being "not sublime." All consciousness of the three planes is

“mean,” the transcendental mind is “lofty.” That which has reached access and also ecstasy is “steadfast”; that which reaches neither is “wavering.” That which has attained to the emancipation by means of partial removal, of discarding, of extirpation, tranquillity, escape, is “emancipated”; that which has not attained to the fivefold emancipation is “unemancipated.”

Thus the monk who has acquired knowledge encompassing others’ thoughts discerns all kinds of mind, such as the passionate mind . . . the emancipated mind,¹ the unemancipated mind.

The Discourse on knowledge encompassing others’ thoughts is ended.

In the discourse on the knowledge of the recalling of previous existences,² “to the knowledge of the recalling of previous existences” means, to that knowledge which is the recalling of previous existences. “Previous existences” means aggregates experienced (lit. “indwelt”) in previous past existences. “Experienced” means, invested in, enjoyed in one’s own continuum, which has happened and ceased; or experienced things. “Experienced” means experienced with range and dwelling, cognized by one’s own mind, marked out, or cognized, by others’ minds as well in the recalling of those who have finished their career, and so on. They are obtained by such as are Buddhas. “Recalling of previous existences” means that mindfulness by which one recalls previous existences. “Knowledge” is that knowledge which is associated with that mindfulness. The statement is, [411] for the sake of the attainment, the getting of this knowledge of the recalling of previous existences. “Various” means, of many kinds; proceeding in, described as many aspects, is the meaning. “Previous existences” are the continuity of aggregates experienced in this or that existence, starting with that which is immediately past. “Recalls” means, calls to mind, following by way of the series of aggregates and of decease and rebirth.

Six classes of men recall previous existences: heretics, original disciples, great disciples, chief disciples, silent Buddhas,

¹ Read *vimuttam*.

² *Dīgha* i, 81. Lit: residings.

Buddhas. Of these, heretics recall forty world-cycles, not more. Why not? Because of their weak understanding. For being devoid of the classification of mind and matter, their understanding is weak. The original disciples recall a hundred, a thousand cycles, because their understanding is strong. The eighty great disciples recall a hundred thousand cycles. The two chief disciples recall an incalculable period and a hundred thousand. Silent Buddhas recall two incalculable periods, a hundred thousand, for to such extent carries their aspiration. As to the Buddhas, there is no limit to their recalling power.

And the heretics remember the order of the aggregates. They cannot remember by way of decease and rebirth, letting go the order of the aggregates. Like the blind, they do not get to the places they want to get to. Just as the blind go without releasing the stick, so they remember without releasing the order of the aggregates. The original disciples recall to mind both by means of the order of the aggregates, and also alternately by means of decease and rebirth; likewise the great disciples. There is no functioning of the order of the aggregates to the two chief disciples. Seeing the decease of one individuality, they see its rebirth, again seeing the decease of another one they see rebirth,—thus they go alternately by decease and rebirth. Likewise the silent Buddhas. But to the Buddhas there is no functioning of the order of the aggregates, neither that of decease and rebirth. For to them whatever place they desire, above or below in many myriads of cycles, becomes evident. Therefore, skipping many myriads of cycles like abbreviated texts, they descend wherever they like, and go bounding like the lion. Just as an arrow shot by an archer skilled in hitting a hair as *Sarabhaṅga*,¹ goes without sticking in trees, creepers, and so on, or swerving, and hits the mark, so the knowledge of the Buddhas does not stick, does not falter in the various intervening births, [412] but without sticking or faltering, seizes whatever place is desired.

And among these beings who recall their previous existences,

¹ See *Sarabhaṅga Jātaka*, No. 522.

the heretics' discernment of their previous existences appears like the light of a glow-worm, that of the original disciples like lamp-light, that of the great disciples like the light of torches, that of the chief disciples like that of the morning star, that of the silent Buddhas like the moonlight, while that of the Buddhas is like the disc¹ of the autumnal sun adorned with a thousand rays. And the discernment of the heretics is like the going of the blind by means of the points of their sticks, that of the original disciples is like going on a bridge of sticks, that of the great disciples is like going on a foot-bridge, that of the chief disciples is like going on a cart-bridge, that of the silent Buddhas is like going on a walkers' highway, that of the Buddhas is like going on a highway for carts.

But the recalling of previous existences by disciples is intended in this section. Hence it is said "recalls," which means, calls to mind, following by way of the series of aggregates and of decease and rebirth.' Therefore the monk who is a beginner, wishing to recall thus, should enter into the Four Jhānas in their due order after he, having finished his meal and returned from the alms-round, has gone into solitude and seclusion. And emerging from the Fourth Jhāna, the basis of higher knowledge, he should contemplate his having sat himself down, the last of his acts. He should then contemplate in reverse order all that he had done during the night and day thus: The preparation of the seat, the entering into the dwelling, the putting by of the bowl and robe, the time of eating, the time of return from the village, the time of roaming the village for alms, the time of entering the village for alms, the time of coming out of the monastery, the time of saluting the shrine-yard and the court-yard of the Tree of Knowledge, the time of washing the bowl, the time of taking hold of the bowl, all that he had done from the taking hold of the bowl till the washing of the mouth, all that he had done at the dawn, all that he had done in the last watch, all that he had done in the first watch. Thus much is evident to the natural consciousness, all the more so to the preliminary concentration-consciousness. If any one of his acts does

¹ Read °*maṇḍala*°.

not become evident, he should again enter into the basic Jhāna, emerge and contemplate. By doing this much it becomes evident like lighting a lamp [in the dark]. Thus in reverse order should he contemplate all his actions on the second day, the third, fourth, fifth day, the tenth day, half a month, a month, as far back as a year. Thus contemplating what he had done during ten years, twenty years, as far back as his birth in the present lifetime, [413] he should contemplate name and form that arose at the moment of decease in the immediately preceding existence.

A clever monk is indeed able at the very first time to separate his birth and to consider as object the name and form that arose at the moment of his decease. But the beginner should not give up the attempt, saying, "Since name and form in the preceding existence has wholly ceased and another has arisen, therefore it is difficult for one weak in understanding to see that particular junction which is narrow like utter darkness. Hence I am not able to separate birth, and consider as object the name and form that arose at the moment of decease." He should enter again and again into that basic Jhāna, then emerging from it again and again,¹ he should contemplate that junction. Just as a strong man, in cutting a great tree needed for the corner of the upper storey of a palace, were to ruin the blade of the axe merely cutting the branches and leaves, and were then unable to cut down the great tree, but without giving up the attempt he were to have the axe sharpened at a smithy and, returning, would cut down the tree, and the axe again giving way, he were to do as he did before and again cut the tree, until what was cut again and again remained no more, and what had not been cut was cut down, and before long the great tree were to fall, even so the monk, in doing what was said above and emerging from the basic Jhāna, would, without contemplating what had already been contemplated, and contemplating the rebirth, be able before long to separate it and consider as object the name and form which arose at the moment of decease. This meaning is also to be illustrated by similes of the wood-cutter, shaving of the hairs, and so on.

¹ Read *ca vuttihāya vuttihāya* for *caluttihāya vuttihāya*.

Therein, the knowledge which arises making as object all that arises, starting back from his last act of sitting down till his rebirth, is not the knowledge of previous existences. It is the preliminary concentration-knowledge. Some say it is knowledge of the past. If they say so concerning that in the realm of form, it is not correct.¹ But when to the monk there arises (representative cognition) which, passing beyond his rebirth, has made the name and form, which arose at the moment of his (former) decease, the object, and on the ceasing of it there come into play four or five apperceptions with the same object, of which,² as was said above, the first ones are called preliminary, and so on, of the realm of sense, the last being ecstatic consciousness of the realm of form and belonging to the Fourth Jhāna,—then that knowledge which arises together with that consciousness is called the knowledge which recalls previous existences.

By means of the mindfulness associated with it, “he recalls to mind his various previous existences, namely, one birth [414] or two births . . . in all their modes, in all their details.” Of these, “one birth” means one continuity of the aggregates beginning with rebirth and ending in decease and comprising one existence. Similarly with “two births” and so on. As regards, “Many a cycle of dissolution” and so on, the descending cycle is the cycle of dissolution; the ascending cycle is the cycle of evolution. A cycle in a state of dissolution is included in the cycle of dissolution which is the root of it. A cycle in a state of evolution is included in a cycle of evolution which is the root of it. This being so, those also are to be included which are stated as, “*Monks, of the cycle there are four æons. Which are the four? The æons of dissolution, in a state of dissolution, of evolution, in a state of evolution.*”³ Of these, there are three kinds of dissolution: by water, fire, air. The three limits of dissolution are: Ābhassara⁴ abode, Subhakiṇḥa abode, Vehapphala abode. When the cycle is destroyed by fire, the place below the Ābhassara is burnt. When it is destroyed by water, the place below the Subhakiṇḥa

¹ Because knowledge of the past is of the sensuous realm.

² Read *yesam* for *sesam*. ³ *Āṅguttara* ii, 142. ⁴ Read *ābhassarā*.

is dissolved. When it is destroyed by air, the place below the Vehapphala is blown to pieces. Coming to details: At all times (of the three stages of dissolution) one Buddha-field perishes. The field of a Buddha is of three kinds: the field of his birth, the field of his authority, the field of his sphere. Of these, the field of his birth is bounded by the ten thousand world-systems which shook at the time of the Tathāgata's conception, and so on. The field of his authority is bounded by the myriad hundred thousand world-systems where prevails the power of these protection Suttas¹: Ratana Sutta, Khandhaparittā, Dhajaggaparittā, Ātānāṭiyaparittā, Mora-parittā. The field of his sphere is infinite and boundless, concerning which it has been said, "As far as he wishes," where, that is, the Tathāgata knows whatever he wishes. Thus of these three fields, one field of authority perishes, when that perishes, the field of birth also perishes. They perish together: they also appear together. The perishing and the appearance should be understood thus:—

When the world-cycle is destroyed by fire, at first [415] a great world-destroying rain-cloud rises, and a great downpour of rain takes place in the hundred thousand myriad world-systems. Men, pleased and delighted, bring forth all their seeds of grain and sow them. When the crops are ready for cattle to eat them, not a single drop of rain falls with a sound like the braying of an ass. Then the rain is completely cut off. Concerning this has the Blessed One said: "*Monks, there comes a time when it does not rain for many years, for many hundred years, many thousand years, many hundred thousand years.*"² Beings who live by the rains die and are reborn in the Brahmā-world, as well as devas who live on flowers and fruits. Thus when a long period of time is passed, water dries up in various places. Then in due course fishes and turtles also die and are reborn in the Brahmā-world, as well as beings of the hells. Some say that of these, denizens of the hells perish by the appearance of the seventh sun,³ since without Jhāna there

¹ *Suttanipāta* ii, 1; *Khuddakapāṭha* vi; *Āṅguttara* ii, 72; *Vinaya* ii, 5, 6; *Samyutta* i, 218; *Dīgha* iii, 195; *Jātaka* ii, No. 159. Cf. *Dialogues* iii, 185 on these "warding runes."

² *Āṅguttara* iv, 100.

³ See below, p. 482.

is no rebirth in the Brahmā-world. Moreover, some of the creatures mentioned suffer from famine, others are incapable of attaining to Jhāna. How do they get to the Brahmā-world? By virtue of the Jhāna acquired in the world of devas. For then devas of the realm of sense, called the Lokavyūhās, with confusion in their heads, dishevelled hair, tearful faces, wiping off the tears with their hands, dressed in red garments and assuming very ugly forms, knowing that the destruction of the world will take place after a hundred thousand years, roam about the paths of men and announce thus: "Masters, masters! When a hundred thousand years from now have passed by, the world-destroying rain will fall. This world will perish; the great ocean also will dry up. This earth and Sineru, king of mountains, will be burnt and destroyed. As far as the Brahmā-world will the destruction of the world be. Masters! develop love, develop pity, develop sympathy, develop equanimity. Support your mother, support your father. Give respect to the seniors of the family."¹ Hearing their exhortation, men and fairies generally, moved by anxiety, become gentle in heart towards one another, do meritorious deeds of love, and so on, and are reborn in the deva-world. There, eating heavenly ambrosia, they do the preliminary work in the air-device and attain to Jhāna. Others are reborn in the deva-world owing to karma of successive experience, without which, indeed, no being passes to and fro in the round of existence. There in the deva-world they also attain to Jhāna. [416] Thus all are reborn in the Brahmā-world by means of Jhāna attained in the deva-world.

After a long time has passed since the end of the rains, a second sun manifests itself. And this has been said by the Blessed One: "*Monks, there comes a time,*"²—thus should be expanded the Sutta of the seven suns. When the second sun makes its appearance, the divisions into night and day are seen no more. One sun rises, the other sets, and the world receives the sun's heat uninterruptedly. There is no sun-deva in the world-destroying sun as there is in the natural

¹ *Nidānakathā, Buddhist Birthstories* 1926, p. 145.

² *Āṅguttara* iv, 100.

sun. Of the two suns, when the natural sun rises, clouds and crests of vapour travel in space. When the world-destroying sun rises, the sky is free from vapour and cloud, and is spotless like the disc of a mirror. Water in small streams other than the five great rivers dries up. When a long time has passed since the second sun, a third sun appears, owing to which even the great rivers dry up. A long time after that, a fourth sun appears, owing to which these seven great lakes Sihapātana, Hamsapātana, Kaṇṇamundaka, Rathakāra, Anotatta, Chad-danta, Kunāla, which are the sources of the great Himālayan rivers, dry up. A long time after that, a fifth sun appears, owing to which there does not remain in the great ocean water enough to wet a finger-joint. A long time afterwards a sixth sun appears, owing to which the whole world-system becomes one mass of vapour, which sucks up moisture. And the same with the hundred thousand myriad world-systems. A long time after that a seventh sun appears, owing to which the whole world-system is a mass of flame with the hundred thousand myriad world-systems. Peaks from Sineru of different sizes, a hundred yojanas and so forth, break loose and disappear in space. The fiery flame rises and catches the abode of the Four Regents, where, burning mansions of gold, of precious stones and of ruby, it catches the Tāvatiṃsa Mansion. In this way it catches as far as the First Jhāna plane. There it burns the three Brahmā-worlds and keeps striking the Ābhassaras. So long as [417] the smallest amount of material substance remains, it does not go out. But when material substances perish, it goes out without leaving even the ashes, like a flame of fire burning up butter and oil. The lower sky forms a mass of darkness with the upper sky.

Then after a long time a great rain-cloud comes up and at first rains down fine drops. In course of time, raining down torrents of the size of the white lotus-stalk, a stick, pestle, palm-tree trunk and so on, it fills up all the burnt places in the hundred thousand myriad world-systems, and disappears. A wind comes up from below and across the water, and holds it in a mass, rounding it like a water-drop in a lotus-leaf. How does it hold in a mass such a vast collection of water ?

By letting it enter its openings, for the water lets the wind enter its openings in various places. So the water, being collected together, held in a mass by the wind and in receding, in due course descends. When the water gradually descends, the Brahmā-world makes its appearance where it is situated, so do the worlds of devas where the four worlds of devas of the realm of sense are situated. In descending to the former site of the earth, strong winds arise and they catch the water without letting it go, like water placed in a water-bag whose mouth is closed. The sweet water in receding gives rise to a tasty earth above, which being endowed with colour, odour and taste, appears like a film on undiluted rice-porridge. Then beings who have first been born in the Ābhassara Brahmā-world pass away from thence owing to loss of life or of merit, and appear here. Self-illuminated, they traverse the firmament. As explained in the Aggañña Sutta¹ they lick the tasty earth and, overcome by craving, try to eat it in mouthfuls. Then their self-illumination disappears. There is darkness. Seeing the darkness they become frightened. Then the round disc of the sun, fifty yojanas in size, appears putting away their fear and making them brave (*sūrā*). On seeing it they become glad and delighted, saying, "We have got light," and give it the name of "sun" (*suriyā*) saying, "It has arisen putting away fear from us who have been frightened, and making us brave. Therefore let it be sun." Then, when the sun after shining during the day, sets, they [418] again become frightened saying, "That light which we got is lost for us." This thought occurs to them: "It would be well, indeed, if we got another light!" As though knowing their wish, the disc of the moon appears, forty-nine yojanas in size. Upon seeing it, they become all the more glad and delighted, and give it the name of moon (*cando*), saying, "It has arisen as though knowing our wish (*chando*). Therefore let it be moon." When thus the moon and the sun have made their appearance, the stars and the constellations also make their appearance. From that time day and night appear, and in due course the month, the half-month, the seasons, the year also, appear. And on the

¹ *Dīgha* iii, 80.

day the moon and the sun appear, Sineru, the world-system, and the Himālaya mountains appear. And they appear simultaneously on the full-moon day of the month of Phagguṇa. How? As when millet is cooked, bubbles at once rise up, some places are elevated, some are low, others level, so the elevated places are mountains, the low places are oceans, and the level places islands.

Then some of those beings who have eaten the tasty earth are beautiful, others are ugly. The beautiful ones despise the ugly ones. In consequence the tasty earth disappears, an earthy outgrowth appears. And because of this same behaviour, that also disappears, and a creeper called *bodālatā* appears. That also disappears for the same reason. And there appears paddy uncooked with the aid of fuel, free from the coating of red powder, huskless, pure,¹ sweet-smelling, yielding rice. Then to them appear vessels. They place the paddy in the vessels on rocks. A flame of fire rises of its own accord and cooks it. And that rice is like a kind of jasmine flower. There is no need to cook it with soup or curry. It becomes whatever tasty food they desire to eat. As they eat that grass food they develop urine and excrement. Then holes like the mouths of wounds open up in order to let them go out. And there appears masculinity to man, femininity to woman. So that man and woman gaze long at each other. Because they gaze long at each other, the burning of lust arises. Then they follow their sensual instincts. [419] Because of their evil practices they are blamed, censured by the wise; and to hide their sin, they make houses wherein they dwell. In due course, following the practice of an unknown lazy man, they hoard up their grain with the result that it is covered by a coating of red powder and husk, and the place of reaping is not recultivated. They gather together and bemoan themselves thus: "Indeed, evil conditions have come upon beings. Formerly we were made of mind," and so on, as given in the Aggañña Sutta.

Then they set up boundaries. And a certain man steals another man's portion. They reprimand him twice, but at the

¹ Read *suddho*.

third time they strike him with the hand, stones, sticks, and so on. When thus, stealing, reprimanding, telling lies, holding sticks, come to pass, they meet together and think: "What if we were to choose one being who would rightly degrade him that deserved to be degraded, blame him that deserved blame, expel him that deserved to be expelled. We would give him a tithe of our grain." In this cycle, among the beings who have made this resolution, the Blessed One, the future Buddha, was then more beautiful, comely, powerful, than they, and was endowed with wisdom and competent to suppress and uphold. They approached him, asked his permission and chose him. He was known by three names: Mahāsammatā, "chosen (*sammato*) by the people"; prince (*khattiya*), "lord of the fields (*khetta*)"; king (*rājā*), "he delights (*rañjati*) others by righteousness and equity." That wondrous event in the world, the future Buddha was the first man: thus they made him the beginning; and the class of nobles having arisen, the castes, *viz.*, brahmins, and so on, in due course arose.

Of these cycles one æon, from the great world-destroying rain till the cessation of the flames, is called dissolution. The second æon, from the cessation of the world-destroying flames till the great rain flooding up the hundred thousand myriad world-systems, is called the process of dissolution. The third æon, from the great world-flooding rain till the appearance of sun and moon, is called evolution. [420] The fourth æon, from the appearance of sun and moon till the great world-destroying rain once again, is called the process of evolution. These four æons make one great cycle. Thus the destruction by fire and reappearance should be understood.

When the world perishes by water, at first the great world-destroying rain comes up and the detailed account is as said above with this difference:—

As a second sun rises in the case of the destruction by fire, so here a great rain of alkaline water, destructive to the world, comes up. At first it rains very fine drops, but in due course the drops become great torrents filling the hundred thousand myriad world-systems. Mountains of the earth, and so on,

touched by the alkaline water, are dissolved. The water is held on all sides by the winds. From the earth to the Second Jhāna-plane the water rises, and there it dissolves the three Brahmā-worlds and keeps striking the Subhakiṇha abode. It is not quieted as long as the smallest particle of material substance remains. It overpowers all material substances which come into contact with it, and suddenly quiets down and disappears. The lower sky forms one mass of darkness with the upper sky, and everything is as said before. But really here the world appears beginning with the Ābhassara Brahmā-world. And beings pass away from the Subhakiṇha abode and are reborn in Ābhassara and other places.

From the great world-destroying rain till the cessation of the world-destroying water is one æon. From the cessation of the water to the great flooding rain is the second æon. From the great flooding rain . . . these four æons make one great cycle. Thus should the destruction by water and the reappearance be understood.

When the cycle perishes by wind, at first the great world-destroying rain comes. Thus it should be expanded as before, with this difference: As there a second sun appears, so here wind arises in order to destroy the world. At first it raises thick dust, then fine dust, refined sand, thick sand, gravel, rocks, and so on until [421] it raises rocks of the size of a storied house, and big trees in uneven places. These ascend from the earth into the sky, and do not fall again. There they are reduced to fine powder and become nothing. Then in due course from underneath the great earth the wind comes up, turns the earth upside down and throws it into space. Pieces of earth, one hundred, two hundred, three hundred, four hundred, even five hundred yojanas in size, break loose and, hurled by the fury of the wind, are reduced to fine powder in space and become nothing. The wind lifts both the mountain-range of the world-system and Mount Sineru, and hurls them into space. They strike each other and perish, reduced to fine powder. In this way, destroying earthy mansions and airy mansions and the six deva-worlds of the realm of sense, it destroys the hundred thousand myriad world-systems where

world-system with world-system, Himālaya with Himālaya, Sineru with Sineru, each meeting each, are reduced to fine powder and perish. The wind reaches from the earth as far as the third Jhāna-stage, where, destroying the three Brahmā-worlds, it keeps striking the Vehapphala abode. Thus destroying all material substances, it itself perishes. The lower sky with the upper sky forms one mass of darkness. Thus everything is as above. But here the world appears beginning with the Subhakiṇṇha Brahmā-world. Beings pass away from Vehapphala and are reborn in Subhakiṇṇha and other places. Therein from the great world-destroying rain till the end of the world-destroying wind is one æon. From the end of the wind till the great flooding rain is the second æon . . . these four æons make one great cycle. Thus should be understood destruction by wind and reappearance.

Why does the world so perish? By reason of the immoral roots. For in the abundance of these the world perishes. When lust is superabundant it perishes by fire. When hate is superabundant it perishes by water. Some say that it perishes by fire when hate superabounds, by water when lust superabounds. When delusion is superabundant, it perishes by wind. In perishing thus, it perishes by fire continuously seven times, by water at the eighth time, again for seven times by fire, the eighth by water. In perishing in this way for the eighth time, [422] it perishes seven times by water, and seven times again by fire. By so much are passed sixty-three cycles.¹ Within this limit, although the turn to perish by water is arrived, it is inhibited, and the wind which takes its turn destroys the world, crushing the Subhakiṇṇha whose term of life is full sixty-four cycles.

Though recalling previous existences, the monk who recalls the cycles recalls from among them many cycles of dissolution, many cycles of evolution, and many of dissolution and evolution. How? In this way:—“*In such a place I was,*” and so on. Here, “*In such a place I was,*” means, I was in such a world of dissolution, in such a state or place of birth or destiny, phase of consciousness or sentient abode or sentient

¹ I.e. fifty-six times by fire, seven times by water.

group. "Such was my name,"—Tissa or Phussa. "Such my family,"—Kaccāna or Kassapa. These statements are made by way of recalling his own name and family in a past existence. If he wishes to recall his attainment of beauty, or his hard or glorious life, his experiences of bliss or misery, or his short or long life at that time, he just recalls them. Hence was it said, "*Such my caste*¹ . . . *such the limits of my life*." Of these, "such my caste" means fair or golden. "Such my food" means rice, flesh or gruel was my food, or I ate whatever fruits I got. "Such my experience of discomfort and of ease" means, I experienced discomfort and ease of various sorts, bodily and mental, connected with desires and free from desires, and so on. "Such the limits of my life" means, my life was limited to a hundred years or eighty-four thousand cycles. "When I passed away from that state, I took form again in such a place" means, I passed away from that state, place of birth, destiny, phase of consciousness, sentient abode, or sentient group, and took form again in such a state, place of birth, destiny, phase of consciousness, sentient abode or sentient group. "There also I was" means, in that state, place of birth, destiny, phase of consciousness, sentient abode or sentient group again I was. "Such was my name," and so on, means the same as above. But because the expression, "In such a place I was" is the recalling at will of one who is going through the series of his previous existences backward, and the expression, "When I passed away from that state" is a reflection of him who is actually turning back, therefore the former expression is stated concerning the place of his rebirth immediately preceding the present one denoted by the expression, "I took form again here." The expression, "There also I was," and so on [423] is made for the purpose of showing the recollection of name and family, and so on, in the place of birth, just before his present life-birth. "When I passed away from that state I took form again here" means, passing away from the immediately preceding place of birth, I was reborn here in a princely family of such a name, or a brahmin family. "Thus"

¹ *Vanna*, "colour," "beauty."

means in this way. "In all their modes, in all their details,"—in all their details by way of name and family, in all their modes by way of caste and so on. For through name and family a being is designated as Tissa, Kassapa. By colour, and so on, people are differentiated as brown, white in complexion. Therefore name and family are details, the others modes. "He recalls to mind his various previous existences,"—this is plain in meaning.

The Discourse on the Knowledge of Recollection of previous existences is ended.

In the discourse on the knowledge of the fall and rise of beings¹: "To the knowledge of the fall and rise" means, to the knowledge with respect to the fall and the rise; for the sake of that knowledge by which the fall and rise of beings are known, that is to say, for the sake of deva-sight. "He directs and bends down his mind" means, he directs and bends down the preparatory mind. "He" is the monk who has directed his mind. As regards "deva" and so on, it is "of devas" from its resemblance to [the sight of] the devas. For the devas possess the deva-sentient eye which is produced by well-wrought karma, unhindered by bile, phlegm, blood, and so on, able to receive distant objects through its freedom from the low passions. And the eye of knowledge, being produced by the strength of energetic developing, is like that. Thus it is "deva" from its resemblance to that. It is deva also from being acquired through living like a deva, and from its dependence on that. Further, it is "deva" from the power of its brilliance due to its seizure of light; from the greatness of its course due to the seeing of objects across walls, and so on. All this is to be understood in accordance with grammatical treatises.²

"Eye" is in the sense of seeing; also because it performs³ the function of the eye. "Pure" from being the condition of purity of views through discernment of the fall and rise.

¹ *Digha* i, 82. Lit. "The fall-and-rise-knowledge." It is, as elsewhere, only the form-analysis of a compound into its parts.

² *Sadda-satthā*, treatises on sounds, i.e. words.

³ Read °*karaṇa*.

He who sees only the fall, not the rise,¹ holds to the view of annihilation. He who sees only the rise, not the fall, holds to the view of the appearance of fresh beings. But the discernment of him who sees both, inasmuch as it goes beyond the twofold view, is the condition for purity of views. The sons of the Buddha see both, hence the statement, [424] "Pure, from being the condition of purity of views through the discernment of the fall and rise." "Surpassing that of men" means, seeing forms surpassing the experience of men; or it is because it surpasses the fleshy eye of men. "With that pure deva-eye, surpassing that of men, he *sees* beings" means, he looks at beings as though with the fleshy eye of men.

"Deceasing, being reborn":—here it is not possible to see at the moment of the fall, or the moment of rise. The intention is, those who are nearing the fall and will now fall are those who are passing away; and those who have taken conception and are about to be born are those who are taking shape. He shows that he sees such beings as they pass away from one form of existence and take shape in another.

"The mean," that is, those who are despised, much despised, looked down upon, much looked down upon because of their mean birth, family, wealth, and so on, because they are yoked to the outcome of delusion (*moha*). "The noble"—the opposite of those, in consequence of non-delusion. "The well-favoured"—those endowed with desirable, pleasing, lovely form as a result of the absence of hate. "The ill-favoured" are those endowed with undesirable, unpleasing, unlovely form as a result of hate; uncomely, deformed, is the meaning. "The happy" are those who are bound on a happy course, or who are rich, wealthy, as a result of the absence of greed. "The wretched" are those who are bound on a wretched course, or are poor, short of food and drink, as a result of greed. "Passing away according to their deeds" means, going away by whatever karma has been accumulated.

Of these terms, by means of the first terms, "passing away" and so on, the function of deva-sight is expressed. By the last term the function of knowledge, the passing away of beings

¹ These refer always to decease and rebirth.

according to their deeds, is expressed. This is the order in which this knowledge arises: Here a monk, increasing his sight downwards in the direction of the hells, sees the beings in them undergoing great pain. That discernment is the function of deva-sight. He gives attention thus: "Having done what deeds, are these beings undergoing this pain?" "Having done these deeds":—thus to him arises knowledge which makes the deed its object. In the same way, increasing his sight upward in the direction of the world of devas, he sees beings enjoying great prosperity in Nandanavana, Missakavana, Phārusakavana, and so on. That discernment also is the function of deva-sight. He gives attention thus:—"Having done what deeds, are these beings enjoying this prosperity?" "Having done these deeds,"—thus to him arises knowledge which makes the deed its object. This [425] is called knowledge of the passing away of beings according to their deeds. It has no preparation apart [from deva-sight]. And so also with knowledge of the future.¹ For both have their base in the deva-eye, and are accomplished by it. As regards "misbehaviour in body" and so on, "misbehaviour" means, one behaves ill, or a behaviour which is evil owing to the putridity of the passions. "Misbehaviour in body" means, misbehaviour through the body or misbehaviour arising out of the body. The same with the others (i.e., in speech and thought). "Endowed with" means possessed of.

"Revilers of the Elect" are revilers, accusers, deriders, of the Elect: that is, of the Buddhas, silent Buddhas, Buddhas' disciples, even of laymen who are stream-winners, out of a desire to do them harm either by the worst sin,² or by ruining their character. Whoso says: "These men have no saintly character. They are not monks," reviles by way of the worst sin. Whoso says: "They have not Jhāna, or emancipation, or the Path, or Fruition," and so on, reviles by ruining their character. Whether he reviles knowingly or unknowingly, he is a reviler of the Elect in both ways. It is a grave action like an action that carries immediate retribution, shuts out

¹ Read *anāgatamsaññanassa pi*.

² *Antima-vatthu*. Cf. *Vin. Texts* i, 276, n. 1.

the heavens and the Path, but it is pardonable. To explain it, this story is to be understood.

It is said that an elder and a young monk went about for alms in a certain village. At the very first house they got a ladleful of warm gruel. The elder was suffering from wind in the stomach. He thought: "This gruel is beneficial to me. I will drink it before it gets cold." And he sat down on a piece of wood brought by men for the purpose of making a door-post, and drank the gruel. The other being disgusted with him thought: "This old man, being oppressed by excessive hunger, has done something we should be ashamed of." Having roamed the village, the elder went to the monastery and asked the young monk: "Friend, hast thou made a foothold in this religion?" "Yes, sir. I am a stream-winner." "Friend, then do not try for the higher Path. Thou hast reviled one who is free from the cankers." He apologized so that his sin was condoned. Therefore whoever should revile one of the Elect should, if he himself is the senior, go, crouch [426] and apologize, saying, "I have said such and such words of the Venerable One. Forgive me." If he be the junior, he should salute him, crouch, raise his hands to his forehead and apologize, saying: "Sir, I have said such and such words of you. Forgive me." If the reviled monk has departed elsewhere, he should himself go, or send his own pupils, and so on, and ask forgiveness. If it is not possible for him to go or to send his pupils, he should go to those monks who live in the same monastery as the reviled monk, and crouch if they are his juniors, or do what should be done to a senior if they are the seniors, and apologize, saying, "Sirs, I have said such and such words of such and such a monk. May the Venerable One forgive me." He should do the same if he be not personally forgiven. If the noble one be a monk who lives by himself, and neither his dwelling-place nor the place he frequents is known, then he should go to a wise monk and say: "Sir, I have said such and such words of such and such a venerable person. I regret it whenever I think of it. What shall I do?" The other will reply: "Do not be anxious. The elder forgives you. Quiet your thoughts." Then he should raise his hands

in salutation towards the direction in which the noble one has gone, and say: "May he forgive me." If the noble one has died, he should go to his death-bed, or even to the cemetery, and ask forgiveness. If this is done, the heavens and the Path are not shut out, and his offence is condoned.

"Holding to wrong views" means, of perverse views. "Acquiring that karma which results from wrong views" means, having various kinds of karma built up by means of wrong views. Those who prevail upon others to do bodily acts and so on, which have their roots in wrong views, are also meant. Though the reviling of the Elect is included in misbehaviour in speech, and wrong views are included in misbehaviour in thought, the two are repeated here to show the greatness of the offence. Owing to its resemblance to those acts that carry immediate retribution,¹ the reviling of the Elect is a grave offence. And this has been said: "*Just as, Sāriputta, a monk who is equipped with virtue, concentration, and wisdom, will here and now come to [the Arahant's] plenitude of knowledge, so this other equipment—if the man does not recant his words, change his heart, and renounce his view—will end [427] in his being hauled off to purgatory.*"² And there is no sin greater than wrong views. As has been said: "*Monks, I do not perceive any one state which is so great an offence as wrong views. Wrong views are supreme offences.*"³

"On the dissolution of the body" means, on the giving up of the derived aggregates. "After death"—upon the taking on of the new-born aggregates immediately afterwards. Or, the first term means the cessation of life-controlling faculty; the second is after the consciousness during decease.

"State of woe" and so on, are all synonyms of hell, which is called "state of woe," because it is off the course which is reckoned as of merit, and the condition for the attainment of heaven and emancipation, or because of the absence of pleasant going. It is the course or refuge of ill:hence "miserable existence." Or it is a course produced by bad karma out of

¹ *Anantariya*, or *-ika*. Cf. *Points of Controversy* viii, 2; xiii, 3.

² *Further Dialogues* i, 47. Read *appahāya tam* in the text.

³ *Ānguttara* i, 33.

an abundance of hate. Evil-doers “fall” (*vinipāto*) therein against their will¹:—hence “state of suffering.” Or, they perish falling there with broken limbs. Here is no (*nir-*) course (*aya*) which can be called pleasant:—hence “hell” (*niraya*). Or, by “state of woe” is shown the animal kingdom, because the latter, being devoid of happiness, is a state of woe, but not miserable existence, since mighty beings such as Nāga-kings are born in it. By “miserable existence” the “peta”-world is meant, which is also a state of woe, because it is devoid of happiness and the resort of misery. But it is not a state of suffering since there are no broken limbs as among the Asuras. By state of suffering is meant the Asura-world, which in the sense just given is both state of woe and miserable existence. It is also called state of suffering because it is devoid of the sum of desirable things. By hell are meant the various kinds of hell such as Avīci. “Are reborn” is come to; come to birth therein is the meaning.

In the opposite sense of what has been said is the bright side to be understood. This is distinctive:—there by “happy existence” is meant human existence; by “heaven” deva-existence. Of these, a beautiful career is a well-career (*sugati*). Among material objects it is sure, the acme (*su-agra s’agga*), hence “heaven.” Everything is the “world” in the sense of loosening, dissolving (*loka*).² This is the meaning of terms.

“With deva-sight” and so on—all this is epilogue. Thus herein is the meaning in brief of the expression, “He sees with deva-sight.”

“The beginner, a clansman, who wishes to discern thus, should make the Jhāna which has the devices for object, and is the basis of higher knowledge, fit to be directed in all ways and bring any of the three devices: fire-device, white-device light-device [428] near [unto the production of the deva-eye]. Having made it the object of access-Jhāna, he should increase it and place it. The meaning is, he should not produce it there [in the increased device-object] through ecstasy. For if he produces [ecstasy], it [the device-object] becomes the

¹ Read *vivasā*.

² Cf. *Samyutta* iv, 52.

support [or object] of the basic Jhāna, not of the preparation.¹ Of the three, the light-device is the best. Therefore, producing it or any of the others in the way described in the exposition of the devices, he should place it at access stage and increase it. And the way in which it is increased is to be understood as said in the above exposition. He should look at the material object within the place increased. If he looks at the object outside, the turn of the preparation slips by, consequently the light disappears when the object within is not visible. In that case he should enter again and again into the basic Jhāna and, rising therefrom, diffuse light which in due course becomes firm. Light remains within that place which he has limited by saying "Here let there be light." The discernment of the object comes to him as he sits and looks the whole day. It is like a man who goes his way in the night by means of a torch of hay.

They say that a man went on a road by means of a torch of hay. The torch went out, so that he could not see the places even and uneven. He rubbed the torch on the ground and lit it again. It blazed forth giving out more light than before. As he lit it again and again every time it went out, in due course the sun came out. When the sun rose up he threw away the torch which he needed no longer, and went about the whole day. In the simile the light of the torch is like the light of the device at the time of preparation. The inability to see the even and uneven places when the torch goes out is like the inability to see the object within, in the disappearance of the light, through the slipping by of the turn of the preparation as he looks at the object outside. The rubbing of the torch is like the repeated entering into Jhāna. The increased light of the torch is like the diffusion of the stronger light as he performs the preparation over again. The rising of the sun is like the appearance of the steady light within the space limited. The going about the whole day after throwing away the torch is like the looking at the object the whole day by means of the steady light after renewing the weaker light. When an object which is inside the belly, situated near the heart-basis, or beneath

¹ Read *parikamma*°.

the earth's surface, across a wall, mountain, rampart, or in some other world-system, and which is invisible to the monk's fleshy eye, comes [429] into the focus of his eye of knowledge, so that it is seen by his fleshy eye, then deva-sight has come to pass. This alone is able to see the object, not so the preliminary risings of consciousness.

It is, however, a danger to the average man. Why? Because a mass of light appearing through the earth, ocean, and mountains, at whatever place he has resolved upon, he is overcome by fear as he sees fearful forms such as ogres and demons, with the result that he becomes distracted in mind and mad through Jhāna; therefore he should not be negligent in the matter of seeing objects.

Here is the order in which deva-sight comes to pass. When representative cognition, dwelling on the aforesaid object, rises and ceases, four or five apperceptions dwelling on that object come into play—thus everything is to be understood as said above. Here also the preliminary risings of consciousness are connected with applied and sustained thinking and are of the realm of sense. The consciousness which has accomplished the purpose at the conclusion is connected with the Fourth Jhāna, and is of the realm of form. The knowledge which is co-existent with it is called both the knowledge of the fall and rise of beings and the knowledge of the deva-sight.

The Discourse on Knowledge of Fall and Rise is ended.

The Lord who knows the fivefold aggregate,
He did five higher knowledges proclaim.
When one has known them one should also know
This that is called Particular Discourse.

For of those, that deva-sight which is called knowledge of fall and rise has two others attending it, namely, knowledge of the future and knowledge of the passing away of beings according to their deeds. Those two and the five, beginning with the various kinds of psychical power, make seven kinds of higher knowledge which are here mentioned.

Now in order that there may be no confusion in the classification of their objects,

The mighty Sage has said the triplets four
Of mental objects. Let there now be shown
Seven modes of knowing with respect to these.

This is the setting forth: The great sage has indeed declared four object-triplets. Which are the four? The limited-object-triplet, the sublime-object-triplet, the past-object-triplet, the internal-object-triplet. Of these, knowledge of the various kinds of psychic power proceeds in the seven objects by means of limited, sublime, past, future, [430] present, internal, external, objects. How? Thus:—when a monk makes the body dependent on the mind and, desiring to go with an invisible body, bends it by means of the mind, places it in, fixes it on to, the mind become sublime, then the body which has received this application becomes the object. This is the “limited” object, the material body being the object. When he makes the mind dependent on the body and, desiring to go with a visible body, bends it by means of the body, places the basic Jhāna-mind in, fixes it on to, the material body, then the mind which has received this application is the object. This is “sublime” object through the sublime mind being the object. And since he makes his object the same consciousness when it is past, has ceased, then it is “past” object. It had a “future” object when, for instance, Kassapa and other Elders resolved upon the future at the Mahādhātunidhāna.¹

It is said namely that, in making a receptacle for the relics, Mahākassapa the Elder resolved thus: “For two hundred and eighteen years to come, may these flavours not dry up, may these flowers not fade away, may these lamps not die out!” Everything came to pass. Assagutta the Elder on seeing the clergy at Vattaniya abode partaking of dry food, resolved thus: “Every day before meals may the pool of water turn into the taste of curds.” And it had the taste of curds before the meal, and became natural water again after the meal.

¹ *Sumaṅgala Vilāsinī* on *Dīgha* ii, 167.

Again when making the body dependent on the mind, he goes with an invisible body, the object is a “present” object. When he bends the mind by means of the body, or the body by means of the mind, and transforms himself into a boy, and so on, the object is “personal” (or internal), because he makes his own body and mind the object. When he shows the external forms of an elephant, horse, and so on, the object is “external.” Thus so far is the procedure of the knowledge of the various kinds of psychic power in the seven objects to be understood.

Knowledge of deva-hearing proceeds in four objects by means of limited, present, internal, external, objects. How? Because it makes sound the object, and sound is limited, therefore it has a limited object. Because it proceeds making an existing sound the object, it has a present object. When one hears a sound from within one’s belly, the object is internal. When one hears a sound made by others, the object is external. [431] Thus is the procedure of the knowledge of deva-hearing in four objects to be understood.

Knowledge encompassing others’ thoughts proceeds¹ in eight objects by means of limited, sublime, unlimited, Path, past, future, present, external, objects. How? When there is knowing the thoughts of others of the realm of sense, it has a limited object. When there is knowing thoughts of the realms of form and formless, it has a sublime object. When there is knowing the Path and Fruition, it has an unlimited object. Here an average man does not know the thoughts of a stream-winner, nor does a stream-winner know those of a once-returner, and so on to the saint. But a saint knows the thoughts of all. And one who is of a higher stage knows the thoughts of one of a lower:—This is the special point to be understood. When Path-consciousness is the object, the Path is the object. But when within seven days in the past, and within seven days in the future, he knows others’ thoughts, then there is the past and the future as object.

How about the present object? The present is threefold; momentary present, continuous present, temporary present.

¹ Read *pavattati*.

Of these that which has attained to genesis, stability and break-up is the momentary present. That which is comprised in one or two intervals of continuity is the continuous present. The interval during which an object does not appear to one who, having sat in darkness, goes out into the light, is to be known as one or two intervals of continuity. The interval during which an object does not suddenly appear to one who, having roamed in the light, has entered an inner room is to be known as one or two intervals of continuity. The interval during which a man, having seen from a distance the movements of washermen's hands and the striking of gongs and drums, does not hear the sound, is to be known as one or two intervals of continuity. So say the Majjhima reciters.

But the Samyutta reciters, having spoken of two continuities: of matter and of non-matter, define the continuity of matter as the interval during which a man having stepped into water and gone away, the streak of water stepped into on the bank does not disappear; the heat in the body of a man who has arrived from a journey does not subside; darkness does not depart when a man coming from the heat has entered a room; the quivering of the eyes does not stop when a man, attending to a subject of meditation in a room, opens the window in the day and looks out. Saying that two or three occasions of apperception are the continuity of non-matter, they say that both the continuities are called the present¹.

[432] What is limited by one existence is called the temporary present. Concerning this it is said in the Bhaddekaratta Sutta: "*Friends, mind and things both are present. In that present is consciousness bound by lust of desire. Being bound by lust of desire, one takes delight in that present. Taking delight in that, one is drawn towards present things.*" Of these, the continuous present is mentioned in the Commentaries, the temporary present in the Sutta. (*Majjhima* iii, 197.)

Here some say that consciousness of the momentary present is the object of knowledge encompassing others' thoughts. For what reason? For the reason that consciousness arises simultaneously in the possessor of psychic power and the other man. And this is their simile: As when a handful of flowers

is thrown into the sky, one flower undoubtedly hits another, stalk to stalk, so, on adverting to the minds of the multitude as a group, thinking: "I will know the mind of another," undoubtedly the mind of one penetrates another's at the genetic moment or the static moment or the moment of break-up. This view is rejected in the Commentaries thus: "Even though a man were to attend for a hundred years, a thousand years, there is no simultaneity between the thought with which he attends and the thought with which he comes to know. And this adverting and apperception follow various objects in undesirable places. Therefore it is not proper."

But it should be considered that the continuous present as well as the temporary present is the object. Of these another man's consciousness which arises at a time measured by two or three processes of apperception before or after the present moment of apperception, is all known as the continuous present. But the temporary present is to be shown by the occasion of apperception. So it is said in the Samyutta Commentary, and it is well said. Herein is the explanation.

The possessor of psychic power wishing to know another's mind attends to it. The attending makes the momentary present its object, and together with it, ceases. Then four or five apperceptions arise, the last of which is the psychic mind, the rest being of the realm of sense, of all of them the same mind (of another) which has ceased, is the object. The other risings of consciousness (their psychic consciousness) do not have various objects because they have the present for object by way of time. In having one object, the psychic mind knows another's mind, but the others do not do so in the way that visual cognition sees an object at the eye-door. Thus the higher knowledge of others' thoughts has a present object by way of the continuous present and temporary present. [433] Or, because the continuous present falls into the temporary present, therefore it has a present object by way of the temporary present. And it has an external object because it has another's mind for object. Thus is the procedure of knowledge encompassing others' thoughts in the eight objects to be understood.

Knowledge of previous existences proceeds in eight objects by way of limited, sublime, unlimited, Path, past, internal, external, conceptual, objects. How? When it recalls aggregates of the realm of sense, it has a limited object. When it recalls aggregates of the realms of form and formless, it has a sublime object. When it recalls the Path developed, the Fruition realized, by oneself or others in the past, it has an unlimited object. When it recalls the developed Path, it has the Path for object. Herein, although knowledges encompassing others' thoughts, and those on the passing on of beings according to their deeds have past objects, the first kind of knowledge has for object consciousness which is passed within seven days. For it does not know another aggregate or something connected with the aggregates. It is said figuratively to have the Path for object since the object is consciousness associated with the Path. Past volition only is the object in knowledge of the passing on of beings according to their deeds. But there is no past aggregate or something connected with aggregate which is not the object of knowledge of previous existences. Indeed it has a similar course to omniscient knowledge regarding past aggregates and states connected with aggregates. Thus this special point is to be understood. This is the method of the Commentaries.

But since it is said in the Paṭṭhāna: "*Moral aggregates are the cause by way of object-relation of knowledge of the various kinds of psychic power, of knowledge penetrating others' thoughts, of knowledge recalling previous existences, of knowledge of the passing away of beings according to their deeds, of knowledge of the future,*"¹ therefore the four aggregates also are the object of knowledge penetrating others' thoughts, and knowledge the passing away of beings according to their deeds.

And here moral and immoral aggregates are the object of knowledge of the passing away of beings according to their deeds. When it recalls one's own aggregates, it has an internal object. When it recalls name, family, earth, signs, and so on, in such way as: "In past times Vipassin was the Blessed One. His mother was Bandhumatī, father Bandhumat," the object

¹ *Tikāpaṭṭhāna* ii, p. 154.

is conceptual. Here name and family should be regarded as the meaning of the letter connected with the aggregate and accomplished by convention, not the letter itself. For the letter being comprised under the organ of sound [434] is limited. As has been said: "The analysis of etymology has a limited object."¹ This is the view we favour. Thus is the procedure of knowledge of previous existences in eight objects to be understood.

Knowledge by the deva-sight proceeds in four objects by way of limited, present, internal, external, objects. How? Because it makes a material thing its object and matter is limited, therefore it has a limited object. From proceeding in an existing material thing, it has a present object. When it discerns something inside one's belly, and so on, the object is internal. When it discerns the material form of another, the object is external. Thus is the procedure of knowledge by the deva-sight in four objects to be understood.

Knowledge of the future proceeds in eight objects by way of limited, sublime, unlimited, Path, future, internal, external, conceptual, objects. How? When it knows: "This one will be born in the future in the realm of sense," the object is limited. When it knows: "He will be born in the realm of form or formless," the object is sublime. When it knows: "He will develop the Path, realize the fruit," the object is unlimited. When it knows: "He will develop the Path," the Path is the object. But regularly it has a future object. Although knowledge penetrating others' thoughts has a future object, its object is consciousness within seven days in the future. For it does not know another aggregate or something connected therewith. As said under knowledge of previous existences, there is nothing in the future which is not the object of knowledge of the future. When it knows: "I shall be born at such and such a place," the object is internal. When it knows: "Such and such an one will be born in such and such a place," the object is external. As said under knowledge of previous existences, when it knows name, family, in such wise as: "In the future, Metteyya the Blessed will arise.

Subrahmā will be his brahmin father, Brahmavati his brahmani mother," the object is conceptual. Thus is the procedure of knowledge of the future in eight objects to be understood.

Knowledge of the passing away of beings according to their deeds, proceeds in five objects by way of limited, sublime, past, internal, external, objects. How? When it knows deeds of the realm of sense, the object is limited. [435] When it knows deeds of the realms of form and formless, the object is sublime. He knows the past: thus the object is past. When it knows one's own deeds, the object is internal. When it knows¹ another's deeds, the object is external. Thus is the procedure of knowledge of the passing away of beings according to their deeds in five objects to be understood. And here, as regards the statement "internal object and external object," when it knows sometimes the internal, sometimes the external, the object is internal-external.

Thus is ended the Thirteenth Chapter called the Exposition of Higher Knowledge in the Path of Purity composed for the purpose of gladdening good folk.

¹ Read *jānanakāle* for °*kūle*.

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